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*Your Excellency,*

*It is with much pleasure that I have the honour to acknowledge receipt, at the august bidding of the Sovereign Pontiff of a copy of the first number of the "African Ecclesiastical Review", which Your Excellency offered in filial homage to His Holiness, on behalf of the Archbishops and Bishops of the East and West African territories who have sponsored this new publication.*

*The benefits of such a periodical for the clergy, which have been proved in so many other instances where a Review of this kind is to be found, are obvious, and it is with a feeling of satisfaction that His Holiness has learned that these wide territories of Africa are now to have a particular publication of their own, which, besides being a source of information, will serve as a link binding more closely together in fraternal union the number of priests and religious already united by the common bond of missionary zeal.*

*Invoking divine favour upon this very praiseworthy undertaking the Holy Father cordially imparts to Your Excellency, to the Hierarchies of East and West Africa, and to the Editors of the Review, as well as to the clergy and religious for whom it is intended, as a pledge of copious heavenly graces, His paternal Apostolic Benediction.*

*With renewed assurance of my high esteem and personal regard, I remain*

*Yours sincerely in Christ,*

D. CARD. TARDINI

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# The Position of the African Layman in the Church

When I was asked by the "African Ecclesiastical Review" to write a few words about the position of the African layman in the Church, I was reminded of a story told by Cardinal Gasquet in the introductory chapter of "The Layman in the Pre-Reformation Parish". A Catholic priest once was asked by a prospective convert from Protestantism what his position as a layman would be if he decided to join the Catholic Church. The priest replied: "Your question is easily answered. The position of the layman in the Catholic Church is twofold: he kneels before the altar—that's one position; and he sits before the pulpit—and that's the other; and there is no other possible position". And Cardinal Gasquet comments that this, after all, is not an adequate definition of the status of the layman in the Church, and that the priest should at least have mentioned another most important position of the layman, namely that of putting his hand into his pocket for money when there is a collection!

## The Importance of the Problem.

It is quite probable that a certain number of priests and religious and a large proportion of the laity

in the present-day African Church would give an answer similar to that of Cardinal Gasquet's story. In fact, many have not yet understood practically that, according to the word of Pope Pius XII, "the laity are the Church", and that the future of the Church in Africa will depend to a very large extent on the practical realization by clergy, religious, and laity of the true position of the layman in the Church. When I think of the future of the Church in Africa (or the future of our missionary work), I often remember the words of Cardinal Newman: "In all times the laity have been the measure of the Catholic spirit; they saved the Irish Church three centuries ago, and they betrayed the Church in England". ("Present Position of Catholics in England". p. 390). Whether in the next two decades (when the future of the Church in Africa will be decided) the African laity will "save the Church" or "betray the Church", will depend mainly on the right understanding by the laity themselves, and, perhaps still more, by the clergy and religious, of the position of the layman in the Church. And it seems that recent events in China indicate that this is not at all an exaggerated statement!



## The Present Situation.

It is surely true that an immense effort has been made already to increase the share of the laity in the apostolate of the Church in Africa: the lay-catechists have been from the very beginnings of the African missionary Church the faithful and most efficient cooperators of the clergy, and, in more recent times, we find everywhere various other forms and organizations of the lay-apostolate. But I think that many will agree that the general picture is still far from satisfactory:

- one still finds quite a number of priests who do not seem very much interested in the apostolate of the laity;
- there is another group of priests who have become discouraged because their efforts did not meet with the response which they expected;
- the great majority of the African laymen seem still almost completely passive;
- and, finally, even among the active members of the lay-apostolate groups one finds very frequently a certain feeling of uneasiness about the nature of their work and about their relations with the priest and with their fellow-Catholics.

## The Importance of Clear Ideas.

Naturally, one could find many reasons for this relative lack of success, e.g. a natural trend toward "authoritarianism" in the priest, the foreign missionary's lack of confidence in the African laity,

wrong methods of approach not sufficiently adapted to the circumstances, exclusivism in methods and organizations, etc. etc. But the really fundamental answer to the problem was given, I think, by Cardinal Gracias at the World Congress for the Lay Apostolate in 1951: "No amount of organization will produce the desired effect, until and unless our Christians have clear ideas about the lay apostolate." Most of the present-day uneasiness in the lay apostolate (and this is not limited to Africa, but a world-wide phenomenon), comes from an insufficient theological basis for the lay apostolate, or, in other words, from a lack of understanding of:

- the true nature of the Church;
- the true position of the laity in the Church;
- the true role of the apostolate in the Church.

## Two Aspects of the Church. (1)

When we analyse the various definitions of the Church given by Catholic Theology, we discover a double aspect to the nature of the Church:

- The Church is the institution to which Christ has entrusted the means of salvation, revealed doctrine, divine grace and the Sacraments, powers (the Church as an Institution).
- The Church is the community of the faithful (the Church as a Community).

(1) Cf. A. Peters, W.F.: The Holy Catholic Church, Mystical Body of Christ, A.E.R. Jan. 59 p. 9 sqq



The Protestant heresy recognizes only the second aspect and more or less completely denies the first. But, as a reaction against this Protestant error, there has been in the past a tendency in Catholic Theology not to stress sufficiently and not to elaborate the aspect of the Church as the community of the faithful. As a result, when people talk of the Church, they often think only of the visible institution and the Hierarchy in somewhat the same way as people talking of the "State" often mean only the various State officials.

### **The Double Role of the Church**

The primary and direct aim of the Church is without any doubt the salvation of mankind and, finally, God's glory. This is the immediate aim of the whole economy of the Redemption, and, therefore, of the Church itself. But in asserting this primary and direct role of the Church, we should not forget that:

—the members of the Church are at the same time members of the human race, and, normally living in the world, must fulfil their role of developing the potentialities of the natural order according to God's plan;

—even the Church as such (i.e. as an institution of the supernatural order) must effect the salvation of mankind within the conditions of this human life and the existing temporal order;

—in spite of the opposition between Church and World (which will unavoidably continue to exist until the fulfilment of the economy of the Redemption at the end of the world), the supernatural activity of the Church has already its effect in the natural order, and, finally, both natural and supernatural order will be consummated in the glorification of Christ at the end of time.

These are the reasons why the Church, as the providential means of realizing God's plan, has also a secondary and indirect role to fulfil in the temporal order, making it a congenial milieu for the salvation of mankind, and, by Her own supernatural means, bringing it to the final perfection willed by God.

It is through understanding this double aspect of the nature of the Church, as an Institution and as a Community, and Her double role (direct and indirect) in the world, that we must find the solution to the problem of the position of the layman in the Church.

### **How to Pose the Problem.**

Often the problem of the position of the laity in the Church is posed as if it were a question of determining the proper task of the laity as opposed to the proper task of the clergy and the religious. Still more often the stress is laid on the historical evolution of the role of the laity in the Church, and one speaks of "the hour of the layman"



which has now finally arrived, and of "the emancipation of the laity" from their status as "the Church's proletariat". Naturally, there is some truth in these assertions, and there may be some merit in posing the problem in this way, as it draws attention to the more immediate effects of not understanding the true position of the layman in the Church.

But in posing the problem in this way, there is a real danger of losing sight of the fundamental aspects of the laity's position and of the true nature of the lay apostolate. And there is still a greater danger of causing among clergy and religious a most unfortunate reaction against the lay apostolate and a host of exaggerated statements on the part of the laity.

It is not by opposing laity and clergy or religious that we shall find the answer, but by meditating on the mystery of the Church of God, of which clergy, religious and laity are members. Let us remember that St. Paul already told the Corinthians: "When one of you says, I am for Paul, and another, I am for Apollo, are not these human thoughts? Why, what is Apollo, what is Paul? Only the ministers of the God in whom your faith rests... You are a field of God's tilling, a structure of God's design; and we are only his assistants." (I Cor. 3, 4-9).

### **The Laity Are the People of God.**

The laity are "the people of God", the faithful, the members of the

Church, the Christians. This is the first and fundamental meaning of the word "laity". The Church lives in the world, but, while living in the world, is not of this world, i.e. the final aim of the Church is not confined to the temporal order; its aim is essentially the eternal salvation of mankind and God's glory. The normal position of a member of the Church is, therefore, that of a person, who, while living in the world and performing his daily human tasks which regard immediately his life in the world, aims all his activity towards a higher goal: the salvation of his own soul, the salvation of the souls of his fellowmen, and, finally, God's glory. This is, fundamentally, the real position of the Church, and of the members of the Church, the people of God, the laity.

But among the members of the Church there are a certain number, who, either because of their special function in the Church as instituted by Jesus Christ, or because of their special way of life, have a special position in the Church; these are the Hierarchy (and clergy), and the religious. In other words: the laity are the ordinary members of the Church, and we use the word "laity" in a specific sense when we want to distinguish them:

—either from those who have a special function in the Church as instituted by Jesus Christ (Hierarchy, clergy)

—or from those who in their way of life, through the practice of the Evangelical

Counsels, separate themselves more strictly from the world and aim their lives more immediately towards God (religious).

### **The Positive Values of the Position of the Laity.**

The position of the laity in the Church is, therefore, not merely negative, as one would imply by defining the laity as those who are neither clergy nor religious. The positive values of the position of the laity are of a twofold order:

(1) The laity are the members of Christ's Church, and therefore:

—They participate in Christ's Priesthood, through the life of grace, and, particularly, through the sacramental characters of Baptism and Confirmation. This participation in the Priesthood of Christ is effected not only in the personal life of the layman (in the sacrificial nature of his personal holiness, Christian mortification, private prayer, confession of the Faith including, sometimes, martyrdom), but also officially, by active participation in the official cult of the church, the Liturgy, and, particularly the Sacrifice of the Mass.

—They participate in Christ's Royalty, not only through the selfcontrol of a truly Christian life and their spiritual liberty regarding the world, but also through their cooperation with the authority of the Hierarchy

in the Church. In fact, the true concept of Christian obedience connotes an active cooperation with the Hierarchy and a vital and intelligent acceptance of the directions given by the authority in the Church. This means in practice, on the part of the laity, the duty of informing and advising the Hierarchy in the preparation of the Church's decisions, together with the duty of intelligent execution and the promulgation of those decisions.

—Finally, the laity participate also in the Teaching Mission of Christ, not in the sense that they have any mission to teach revealed truth "ex auctoritate" (this mission belongs solely to the Hierarchy to whom alone Christ has entrusted the depositum fidei), but that they share in apostolic teaching of the truths of the Christian message under the direction of the Hierarchy.

As members with a special function or a special way of life in the Church, clergy and religious possess these same privileges arising from the status of Christian, but either in an essentially different way for the Hierarchy and clergy (through the sacramental Priesthood and the authority of the Hierarchy), or in a higher degree for the religious (because of their way of life specially consecrated to God and separated from the world).



(2) The laity are members of the Church living in the world and with normal human duties in the temporal order. Therefore, it is the more immediate role of the laity to fulfil the secondary and indirect aim of the Church: the perfection of the temporal order. Because of his position of living in the world, though not being of the world, the layman has the necessary freedom to take upon himself the task of "informing" the temporal order according to God's plan, preparing in this way the coming of the Kingdom of God in the souls of men, and, at the same time working towards the "incarnation" of the Kingdom of God in the world.

### **The Active Role of the Laity in the Church.**

From all this it follows that the position of the laity in the Church is not only not negative but also not

passive. As members of the laity share in the Mission of the Church, the continuation and realization of the Mission of Christ Himself.

Too many Christians are still very far from understanding this dynamic side of their Christianity. For far too many the Church is a kind of Insurance Policy for their own eternal life, and they forget that by their insertion into the Church they have also to share in the essential vital activity of the Church, the Mission of the Church toward mankind and the world.

We shall try to see this more clearly in a second article speaking of The Function of the Layman in the Church (or in other words: the Apostolate of the Laity), and, particularly, of the special task of the laity in the African Church of our days.

† J. BLOMJOUS, W.F.

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### **In the next issue:**

His Lordship Bishop Blomjous: *The Function of the Layman in the Church.*

Fr. V. Donovan: *The Protestant-Catholic Scandal in Africa.*

Fr. E. de Bekker: *The Pauline Privilege.*

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# CASUS CONSCIENTIAE

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## MARRIAGE CASE

Magidi, a pagan, contracts a valid marriage in 1939 with Zangose, who is also a pagan. After a few months of stormy cohabitation, Zangose leaves Magidi and goes back for good to her parents. More than once Magidi tries to persuade his wife to come back to him but all in vain. After two years of relative celibacy, Magidi obtains a divorce at the Native Authority's court and now takes as his second wife Agatha, a Catholic widow who had two children by her previous marriage. They live quite happy for four years and have two more children. Under Agatha's influence who, in spite of her bad situation, remains firmly attached to her faith, Magidi decides to become a Catholic. Admitted as a catechumen, he fervently follows the instructions at the Mission and repeatedly asks for baptism and the regularisation of his marriage with Agatha. He tells the missionary that his first wife, a pagan, deserted him long ago. The missionary, having been deceived more than once, makes a thorough investigation and discovers that Zangose, not long after her separation, was baptized in articulo mortis and would not make any objection to coming back now to Magidi or else does not want to remarry at all. On the other hand Magidi does not even want to hear of his first wife saying that Agatha is now his treasure and his only heart's desire!

Is the missionary allowed to baptize Magidi and regularise his marriage with Agatha?

## Solution

Magidi, once baptized, can marry Agatha, though there cannot be question in this case of the application of the Pauline Privilege. Let us briefly recall the conditions for the use of the Pauline Privilege:

1. valid marriage between two unbaptized persons;
2. valid baptism of the party who wishes to use the Privilege;
3. heathenism of the other party;
4. departure, physical or moral, of the party who remains unbaptized, of which departure the convert was not the cause after his baptism.

At first glance we see that the use of the P.P. must be excluded. The missionary however is allowed to baptize and to regularize the marriage of Magidi in virtue of the Constitution "Romani Pontificis".



# The Constitution "Romani Pontificis" (1)

## I. NOTIONS and PRINCIPLES

### A Word of History

By virtue of Canon 1125, since the promulgation of the Code, the provisions given in the fifteenth century regarding marriage, in the three Constitutions mentioned in the Canon, are applicable in any part of the world to cases in which the required conditions are verified. This is to favour the conversion of heathens married in paganism.

The missionaries of that period came in contact with pagan polygamists willing to become Catholics and remarry but who could not remember with which of their wives they exchanged the first real matrimonial consent. In such cases how could they make the interpellations in order to make sure of the departure of the legitimate wife and apply the Pauline Privilege? Paul III then sent to the Bishops of India Orientalis et Occidentalis the Constitution "Altitudo" by virtue of which a convert polygamist who could not remember his first wife and could, therefore, not make any interpellations, was allowed to continue matrimonial life with any one of his wives after his baptism, even though she remained a heathen.

Obviously, the Holy Father, leaving aside the Pauline Privilege, made use of another power given by Christ to St. Peter and his successors in the papacy (2), which

is now called the "Apostolic Power" (3) or the "Papal Power" (4). It consists in the fact that the Holy Father can dissolve any marriage which is not *ratum et consummatum*, provided of course one of the two parties is baptised.

But it happens that some missionaries allowed polygamists, willing to receive baptism with one of their wives, to remain with this wife without investigating whether they remembered their first wife or not. Since it happened rather often that the wife whom they kept was not the first they began asking themselves if these marriages were valid. To settle these anxieties of conscience, St. Pius V published the Constitution ROMANI PONTIFICIS by which he declared such marriages to be valid.

A third Constitution, published on January 3, 1585, granted the Ordinaries, parish priests and Jesuit confessors the power to dispense from the interpellations when they were impossible. Such are the

(3) The Constitution. "Nos apostolicae potestatis plenitudine." Woods, *The Constitutions of Canon 1125*, (Milwaukee, 1935), p. 17 ss; de Reeper, *A Missionary Companion*, pp. 211-215; Woeber, *The Interpellations*, (Washington, 1942), p. 123; Sego, *Dispensation from the Interpellations*, (Washington, 1951), p. 141.

(4) Burton, *A Commentary on Canon 1125*, (Washington, 1940), p. 83; Winslow, *The Pauline Privilege and the Constitutions of Canon 1125*, (New York, 1948), p. 56, n.97.

(1) C. 1125; Codex Juris Canonici, Documentum VII

(2) "Whatsoever thou shalt loose on earth, shall be loosed also in heaven." Mt., XVI, 19: XVIII, 18.

three Constitutions mentioned in Canon 1125.

## The Constitution itself.

### A. Conditions for its use.

1) *The convert must have been a polygamist before his baptism.*

"Cum itaque, sicut accepimus, Indis in sua infidelitate manentibus plures permittebantur uxores, quas levissimis de causis repudiant. Ideo Nos, statui dictorum Indorum consulere volentes... declaramus" (5).

The privilege is granted directly to the convert polygamist himself so that for a *valid* application of the Constitution there is no need of an intermediary. Nevertheless, the missionary must intervene, *ad liceitatem*, to see to it that the conditions are verified.

The term "polygamist" is understood here in the real sense, that is, one who has exchanged real matrimonial consent with more than one wife simultaneously or successively (6). Fornicarious or adulterous cohabitation without the exchanged consent of living as husband and wife is not polygamy and therefore such an apparent polygamist would not be entitled to make use of the Constitution. The state of real polygamy must have existed before the conversion of the one who wants to use the Constitution. It applies to polyandrists as well (7).

(5) C.J.C., Doc. VII.

(6) S.C. de Prop. Fide, 14 Jan. 1806; Collectanea S.C.P.F., I, no. 685, Reg. 40, Regulæ Juris, in VI: "Pluralis locutio duorum numero est contenta."

(7) S.C.S., 5 Sept. 1855; Collect. t. I, no. 1117

### 1) *Baptism of both parties.*

"Ideo Nos,... ut Indi, sic ut prae-mittitur *baptizati, et in futurum baptizandi, cum uxore, quae cum ipsis fuerit baptizata et baptizabitur*, remanere valeant, tanquam cum uxore legitima ... declaramus".

The chosen wife must be already baptized or follow her husband in his conversion, "*baptizata et baptizabitur*". This simultaneity of baptism means that, at the time of the new marriage, both parties must be baptized (8). It might be that the chosen wife was baptized long ago, even baptized from birth (9), provided she is free, the Constitution can be used.

3) *Difficulty in separating the convert polygamist from his chosen wife who receives baptism with him or is already baptized.*

"Sed quia durissimum esset separare eos ab uxoribus, cum quibus ipsi Indi baptismum susceperunt, maxime quia difficillimum foret primam conjugem reperire".

To dissolve the first valid marriage, to give a dispensation in jure divino, the Holy Father needs a just cause (10). In the present Constitution, the motive for the concession is the great difficulty for the convert polygamist to be sepa-

(8) Denis, *Revue du Clergé Africain*, 1952 pp. 169-172

(9) Burton, o.c., (1940), p. 162.

Genicot, *The Clergy Monthly*, 1945-46, pp. 206 et ss.

Winslow, o.c., (1948), p. 67, n. 116.

*The Clergy Monthly*, (1948), p. 390.

Denis, *Revue du Clergé Africain*, (1952), pp. 170-171.

Sanders, *The Clergy Monthly*, (1952), p. 388.

*Revue du Clergé Africain*, (1955), p. 26.

(10) Cappello, *De Matrimonio* (1949) vol. III, pp. 257-8, n. 762 Conte a Coronata, *De Matrimonio*, (1946), Vol. III, u. 964, n. 617.



rated from the chosen wife who wants to be baptized with him or is already baptized (11). This is the one basic condition of the Constitution: "quia durissimum esset eos separare". "Quod conditio", writes Coronata (12), "nunquam non adimpleri videtur, si vir illam inter alias elegerit". Other reasons, which only strengthen the principal one, could be: because of his great love for the wife now chosen, or because their characters and temperaments agree better, or because several children have been born already from their cohabitation (13).

#### 4) *Disputed condition: heathenism of the first wife.*

If the first wife is still certainly unbaptized, it is clear that the Constitution can be used. If the first doubt is solved in favorem fidei of the convert polygamist, i.e. the baptism of the first wife is considered as invalid (14). If the first wife wants to be baptized or is already baptized, it is still solidly probable that the convert polygamist may keep his other wife and send all the rest away. We do not say "it is sure" because there are Instructions from the Roman Congregations which oblige the polygamist in this case to keep his first wife (15).

First, let us admit that there was not always uniformity in the interpretation of the Constitution. For a long time, it was commonly accepted that consummated marriages of pagans were as indissoluble as consummated marriages of Christians. For years and years, canonists and theologians sought to confine the interpretation of the Constitution within the scope and comprehension of the Pauline Privilege. To add further to the misunderstanding, there were replies from the Congregations bearing on the "Romani Pontificis" or at least on matter clearly connected therewith, the interpretation of which was not always uniform or consistent (16). A review of the various particular replies of the Congregations concerning this Constitution suggests the conclusion that its full force is to be determined not from those replies, but from an interpretation of the Constitution itself (17). Moreover, in the words of the S.C. de Prop. Fide in Litterae Dedicatoriae to C.P. (p. 3): "Responsa S.O. non obligant nisi eos ad quae data sunt." (18).

These last twenty years serious studies of the Constitution have been made (19) and the the con-

(11) (cfr. supra ad 2).

(12) De Matrimonio, (1946), p. 905, n. 648.

(13) Revue du Clergé Africain, (1949), p. 437.

de Reeper, o.c., p. 217.

(14) Canon 1127.

(15) S.C.S.O., 6 Aug. 1856; Collect., I, p. 605, n. 1130.

S.C.S.O., 20 Jun., 1866; Collect., I, p. 7.7, n. 1293 ad 1).

S.C.S.O., 22 Nov., 1871; S.C.S.F., Jun. 30, 1937

(16) Winslow, o.c., p. 56, n. 97.

(17) Burton, o.c., p. 129.

(18) Quoted by De Reeper, The Jurist (1952), p. 439.

(19) Rayanna, Periodica, 1938-39, vols XXVII-XXVIII, passim. Burton, o.c., (1940). Winslow, o.c., (1948); Boudon, Memento canonique et pratique pour l'usage du Privilège Paulin; Revue du Clergé Africain, 1949; de Reeper, A Missionary Companion (1952) et alios.

clusion is that, even in the case where the first wife is already baptized, the convert polygamist can marry any one of his wives who is baptized, with him, for the following reasons:

a) One must not introduce in the Constitution a restriction which is not in the text. Now there is no clear expression to this effect in the Constitution.

b) There is no doubt that the Apostolic Power can be used in this case because there is no danger of having, before the use of the Constitution, a *matrimonium ratum et consummatum*. And precisely in the text, St. Pius V solemnly declares that he uses his Apostolic Power (20).

c) Effectively, the power is used each time such a marriage is contracted through the use of the Constitution and it is discovered, *post factum*, that at the time of the second marriage the first wife was already baptized (21).

d) An objection might be that such a practice would mean a violation of the right of a third party, viz. of the first wife already baptized or willing to be baptized. We may answer with Father de Reeper that the Code has priority over the private right of the individual, i.e. *partis jam conversae*. A similar example is found in Canon 1119 where the Holy See declares itself willing to annul, for a just cause, a marriage which has not been con-

summated of two baptized parties or of one baptized and one unbaptized "*etsi altera pars sit invita*" which means against the will of one of the parties. The same might have happened in the case mentioned in c).

e) Negative argument. Father Rayanna's opinion was published in 1938 and, for the last twenty years has been commented upon and accepted by a good number of canonists who wrote about it. The fact that a general answer from the Congregations has never since reaffirmed the once common doctrine can be considered as a negative argument in its favour.

f) Extrinsic argument. Some authors admit that the Constitution has its application when the first wife is willing to be baptized. (22) Others, more and more numerous (23), admit that the Constitution can be used even if the first wife is already baptized.

For all these reasons we say that as long as the Holy See does not rule otherwise, the Constitution can be used even if the first wife is baptized. And if there still remains some doubt in the minds of missionaries, they can definitely follow this opinion by using Canon 1127 and solve the doubt in *favorem fidei*.

(22) Cappello, *De Sacramentis*, vol. III, p. 291, n. 787; Doheny, *Canonical Procedure in Matrimonial Cases*, II, p. 555; Conte a Coronata, *De Sacramentis*, III, p. 905, n. 648.

(23) Rayanna, l.c.; Winslow, 1948, o.c.; *Revue du Clergé Africain*, (1949), n. 438; Boundon, o.c.; v. Leeuwen, *Het Paulinisch Voorrecht* (1950), p. 91-92; Denis, *Revue du Clergé Africain*, (1952) p. 171; Sanders, *The Clergy Monthly*, (1952), p. 337; de Reeper, *A Missionary Companion* (1952), p. 214.

(20) *Et ex certa scientia Nostra ac apostolicae potestatis plenitudine.... apostolica auctoritate.*"

(21) Gasparri, *De Matrimonio*, II, n. 1167. Rayanna, *Periodica*, l.c. The same applies to faculties 25, 26, 27 of *Tertia Major*.



## B. Favours granted.

### 1) *Explicitly.*

"Ut Indi... cum uxore quae cum ipsis baptizata et baptizabitur, remanere valeant, tanquam cum uxore legitima... declaramus, matrimoniumque hujusmodi inter eos legitime consistere".

The Constitution grants to the polygamist the right to choose one of his wives and to contract marriage with her provided she is baptized with him.

### 2) *Implicitly.*

Dispensation from interpellations (24) if, of course, the first wife is still pagan.

Dissolution of the previous marriage. The Holy Father permits the convert polygamist to choose one of his wives and to contract a lawful marriage with her, and if such a marriage has already been contracted, to consider it as valid. This last effect cannot exist unless the first union be dissolved because marriage is essentially one (25).

## C. Procedure.

### 1) *Investigation into the conditions.*

The favours here are granted by the Code itself to the polygamist directly. This is the reason why the Constitution does not speak of investigation or dispensation. But in practice, an investigation must be made by a qualified person (Or-

dinary or missionary) to ascertain the facts (26). It is sufficient if it is done orally, but it is far better if it is done in writing and a document is drawn up, signed by the missionary and the convert, to be kept in the archives, for then it can always be proved in the forum externum. This investigation is only ad liceitatem and does not affect the validity.

### 2) *Renewal of consent.*

At the very moment the Constitution is used, there is no valid marriage between the convert polygamist and the wife he chooses, even if they lived together for years. Hence the necessity of a renewal of consent. This renewal is made in the ordinary way, viz. following the canonical form (27).

### 3) *Registration of the marriage.*

The Code prescribes that every marriage be recorded in the marriage register kept in the archives of the parish or the mission (28). Mention also should be made in the acts that a first marriage was dissolved by the use of the Constitution "Romani Pontificis".

### NOTA BENE.

a) If the wife chosen is already a Catholic it might be that the circumstances requisite for incurring the impediment of crime (29) are verified. Then the dispensation from this impediment must be given,

(26) Chelodi, Jus Matrimoniale juxta C.J.C., p. 175, n. 160, Nota 6; Payen, o.c., II, p. 760, n. 2416 ad 3: "In casu, duce missionario, omnia fiant".

(27) Cc. 1094 et ss.

(28) Cc. 470; 1103.

(29) C. 1075.

(24) Wernz-Vidal, Jus Matrimoniale, p. 767, n. 633; Woods, The Constitutions of Canon 1125, p. 55; Vermeersch-Creusen, Epitome, p. 303, n. 436; Woeber, The Interpellations, p. 123.

(25) Canon 1012 § 2.

otherwise the new marriage will be invalid (30).

b) Needless to say that when using this Constitution (or, for that matter, any Constitution or Faculty), scandal must be avoided. If its use would lead the pagans to

think that baptism is an easy way of obtaining divorce and of being allowed to marry another wife, one would have to abstain from using it. The circumstances of scandal however will not affect the validity of the new marriage (31).

## II. APPLICATION.

a) Magidi, a pagan, validly married Zangose who is pagan. So we have here a valid marriage in heathenism. After two months of cohabitation, he is deserted by his wife, obtains a civil divorce and, without then even thinking of baptism, he marries Agatha, a Catholic. Doubtless, Agatha knows that her marriage is invalid but agrees to live with Magidi as husband and wife. Magidi therefore is a polygamist before his baptism since he has two wives at the same time though not actually living with both of them.

b) Magidi now wants to receive baptism and this is due to the good influence of his wife. Agatha is already baptized but, as we have seen, the second condition is verified: simultaneity of baptism.

c) It is true that the legitimate wife is now a Catholic but it would be very hard for Magidi to leave his Catholic wife with whom he lives so peacefully and who gave him two children (32). Moreover we have seen that the baptism of the first wife does not prevent the use of the Constitution.

d) It remains to be seen

whether there will be scandal or not. This depends on the circumstances of persons and place. It might be that there is scandal in one mission and no scandal at all in another, especially if the first wife has been the cause of the separation as it seems the case here. At any rate this question of scandal has to be answered in each case by the Ordinary or the missionary who deals with it. If there is scandal it is evident that he must abstain from using the Constitution.

### Conclusion:

The missionary has just to follow the procedure described above, baptize Magidi and marry him with Agatha... and leave the rest to God.

The Constitution "Romani Pontificis" is another example of the liberality of the Church, a real treasure half hidden for too many centuries. We should use it *in favorem fidei* of so many poor pagans who otherwise would never be baptized and would always remain in very great danger of perdition.

B. PELTIER, W.F.

(30) Burton, o.c., p. 162; Denis, *Revue du Clergé Africain* (1952) p. 172. The *Clergy Monthly*, (1952), p. 338.

(32) Cfr. supra. Coronata, o.c., p. 905, n. 648.

(31) Darmanin, *De Matrimonio*, III, p. 62, n. 15; Tremblay, *Pouvoir de dispenser des empêchements matrimoniaux en pays de mission*, (Québec), p. 94.



# Missionary Approach to Pagans

## 2. WHICH IS THE MISSIONARY'S PRIMARY CONCERN

A MISSIONARY, as we have seen, is anyone who is explicitly designated and dedicated to work for the establishment of the Church as an indigenous, visible and accessible entity in a place where it does not yet exist in this manner. But this is not all there is to it.

Just as we recognize that a confessor, however pious he may be, is a bad confessor if he does not have a practical grasp of all the principles of moral theology; so also we must recognize that a missionary, all his personal good intentions and sacrifices notwithstanding, is a bad missionary if he does not have a practical grasp of the principles of missionary activity. And he is sure to do more harm than a bad confessor; for he deals not merely with individual souls, but with whole nations and their future generations.

As much as we may admire the great zeal of the Franciscan missionaries in Japan at the end of the 16th century and regardless of their spectacular results by way of conversions both numerous and fervent, history shows them to have been bad missionaries. All their good works, because they proceeded from a wrong objective, were

merely the beginning of the end of Christianity in Japan. Many of their converts became heroic martyrs, but no foundation was laid for the establishment of the Church.

The avowed primary aim of those Franciscans was not the establishment of the Church, but the salvation of souls through the mass conversion of their non-Christian contemporaries in Japan. They strove to achieve this goal by concentrating their efforts on the poor masses whom the earlier Jesuit missionaries had deliberately neglected for the sake of a higher, if more remote, aim. The Jesuits had been striving, not for the salvation of masses of their contemporaries, but for the salvation of the future generations of the Japanese nation through the establishment of an indigenous Catholic Church in Japan. They never lost sight of this ultimate goal of establishing the Church. For them, as for every true missionary, this goal is also the first principle of all missionary activity; it is a principle which must colour all the practical plans, judgements and decisions of the missionary in his daily work. Only then is he a true missionary.

So we see that, where the missio-

nary is confronted with an apparent conflict of his duties, where he must make a decision to spend his time and energy on either this project or that, he is bound to resolve this conflict and make his decision in the light of the first principle of his apostolate. He must ask himself which of these two projects is more primarily and fundamentally related to the establishment of the Church in the area which has been entrusted to him.

Although the saving of individual souls is an end in itself, the missionary also, and primarily, saves souls as a means. For the saving of a number of individual souls is a necessary means toward the establishment of the Church which, in turn, although an end in itself, becomes the efficacious and stable means of saving the greatest possible number of souls. Again we see how the establishment of the Church is primary in the order of organizing missionary activity. Thus, the important thing is not just to convert anyone and everyone, but to convert those whose conversion will contribute most to the establishment of the Church in the area.

Where in particular cases then, it may appear that a missionary is neglecting certain individual souls, as the early Jesuits in India were accused of doing when they gave more attention to the unbaptized Brahmans than to the baptized 'lower cast' people and 'outcasts', in the larger view this missionary may be showing much greater concern for the salvation of the maxi-

mum number of souls. For the missionary is bound to concentrate primarily on the projects which he deems to be ultimately more contributory to the establishment of the Church. And, in so far as the retrospective view of the historian is a valid basis for judging historical events, it may be said that, had the early Jesuit missionaries in India been permitted to follow their principles, it is likely that India would be a Catholic country today.

"The Church progresses", in the words of Abbot Vonier, "as a conquering power, not as one who goes about merely to capture individual souls." Thus we may envisage the missionary task as something analogous to a military campaign. In order to attain the final victory, certain individuals may be considered expendable and certain areas conceded to the enemy merely for reasons of strategy and in order that the available forces may be used to the maximum advantage in respect to the long view of ultimate victory. This point may be illustrated by a hypothetical case and an historical example.

A certain missionary in a pagan area, which is bordering on an Islamic area, is faced with a decision. A group of Catholic aliens have moved into his area. They are not indigenous to his area; but because they are Catholics, they have a right to the ministrations of the missionary. At the same time the missionary plans to concentrate on the indigenous pagan population with the hope of getting a foundation started for the Church before



the infiltration of Islam into this pagan area renders it impossible for him to get even a hearing, not to mention a foundation, for the Church. The missionary must decide to which of these two groups he has a prior obligation: the Catholics or the pagans. Suppose, for the sake of argument, that it is physically impossible for the missionary to take care of both of these groups. He must choose between the alien Catholics and the indigenous pagans. If all that we have been saying is true, then the missionary must decide in favour of the indigenous pagans.

Naturally the missionary would try to do what little he could in behalf of the alien Catholic group. But in any conflict of duties, he would have to give priority to the demands of his ultimate duty of establishing the Church among the indigenous population of the area entrusted to him. Presumably, the alien Catholic group comes from an area where the Church is already established, or at least where there are other missionaries already working for this end.

Here we see the precise difference between the priest and the priest who is a missionary. The priest is primarily concerned with the care of souls; whereas the missionary is primarily concerned with the establishment of an indigenous institution. Now it might be objected that the duties proceeding from the priestly vocation are more important than those proceeding from the missionary vocation, so the missionary in our hypothetical case

would have to make his decision in favour of the needs of the alien Catholic group. But if this were so, then logically all priests, who are now working for the establishment of the Church among non-Catholic peoples, should stop this and henceforth give themselves over to the care of souls in the Catholic population areas of the world where there are not enough priests. But the Church has never done this nor even suggested it, even though it is well known that in many parts of the world there simply are not enough priests to care for the needs of Catholics.

The decision of the missionary in our hypothetical case would also find support in the authority of the Venerable Father Libermann who told his Holy Ghost Missionaries in Africa that they could occupy themselves with the spiritual care of colonists, only to the extent that this did not interfere with their work for the natives; and this, even if the colonists were to some extent neglected. (*The spiritual teaching of Venerable Francis Libermann*, by B.J. Kelly, page 192)

Bishop Shanahan of Southern Nigeria, a famous son of Libermann, acted as a true and far-seeing missionary when he was faced with a similar conflict of duties. Even against the advice of his superiors, he put all his available funds into the building of schools and the support of teachers for the non-Catholic indigenous people of his territory, instead of using the money for the purchase of slaves who would have become Catholics.

He could not use the available funds both for the purchase of slaves and for the support of school. He had to decide upon one project or the other. In his decision he had to sacrifice a quick and abundant harvest of souls because, in the long view, he saw that the building of schools for the indigenous pagan was a prior project in respect to the aim of the missions, a project which would ultimately contribute more to the establishment of the Church in the area entrusted to him. And ultimately more souls would be saved through the established Church than could ever be saved through the purchase of slaves who, at best, would become merely a group of alien Catholics, not the proper ground for an indigenous institution.

The missionary's primary concern, in virtue of his special vocation, is for the establishment of a permanent institution through which the future generations of people in his present mission area will be more easily enabled to take possession through Faith of the Salvation which Christ has already obtained for them. This is a less personal task than that of the ordinary priest who is primarily concerned with the care of the souls of his contemporary parishioners who have already taken possession through Faith of the Salvation obtained for them by Christ and made available to them by the established Church in their midst. As the missionary is only secondarily concerned with the care of the souls of the saved; so the ordinary

priest is only secondarily concerned with leading non-Catholics into the Church. These two basic, but different, orientations of concern, of the priest and of the missionary, are manifest in their daily contact with people, be they Catholic or non-Catholic, into the Church. These two basic, but different, orientations of concern, of the priest and of the missionary, are manifest in their daily contact with people, be they Catholic or non-Catholic.

Is not the dedicated parish priest almost wholly taken up with stirring the fervour of his parishioners by encouraging frequent Communions, teaching, preaching, promoting devotions and parish societies, searching out his lost sheep, supervising and constantly improving his parish in every possible way? He is delighted at any opportunity to lead non-Catholics into the Church; but he does not have a great deal of time to spend in searching out prospective converts. And when he does lead one into the Church, he does it only for the good of that person's soul; not because his parish needs any more members. The success of his efforts may almost be measured by the fervour of his parishioners and the numbers who frequent the Sacraments.

For the missionary, on the other hand, such things are spiritual luxuries with which he never wholly engages himself, not because they are unimportant, but because he does not have the time, any more than Saint Paul had the time to return to Philippi. Although he



wanted to return and renew the fervour of his young Christian Communities, his missionary vocation demanded that he leave this task to the indigenous clergy. The renewal of fervour was a secondary task for him. The best he could do was to write occasional letters. These letters show how urgently he was needed, and how eager he would have been to return, if only he had the time.

This missionary viewpoint has also a profound influence upon the missionaries' attitude toward the indigenous clergy. The missionary sees the indigenous clergy as the logical and the most important consequence of his work of establishing the Church; and he is delighted when the time comes for him to move off and to leave his newly founded Christian Community in the hands of the indigenous clergy who are far better equipped than himself for the care of souls; because this is their vocational task, not his.

Nor does the true missionary ever look for, or even expect, any special signs of gratitude from the new Christians among whom he has been working. He is not even offended when they suggest that they can do without him. After all, he has not been working for the enlightenment or personal advantage of any particular group of contemporary individuals. Rather, he has been dedicated to the less personal task of establishing a permanent institution mainly for the benefit of future generations; any benefits of his

work, which might have accrued to contemporary individuals, were merely "per accidens" benefits. As the missionary does not work primarily for any contemporary individuals, so he does not expect the gratitude of any individuals, although this inevitably follows—on his departure.

This concept of the missionary vocation shows us also why any unpleasant rivalries between different missionary societies, or any bitterness felt at the division of parochial or ecclesiastical jurisdictions, are merely crude manifestations of a profound and shameful ignorance of the missionary aim of the Church. Perhaps it shows, too, the importance of teaching future missionaries, while they are still in the mission seminaries of Europe and America, the meaning of the missionary vocation. As this series of articles continues, certain other implications will be suggested.

Now all of this emphasis upon the ultimate goal and first principles of missionary activity should not diminish in any way the importance of all the other elements which are characteristic of the good missionary: holiness, intelligence, imagination, good health, concern for souls, etc. Yet it is possible to possess all these other elements and still be a bad missionary. What is also required of the missionary is an understanding of the ultimate goal of missionary activity and a grasp of all the principles proceeding from this goal. Then only, can he realize what he is.

EUG. HILLMAN, C.S.Sp.

# ***Education in Changing Africa***

## ***Today's Challenge to the Church***

**E**XACTLY 25 years ago, the month of July was devoted by over 4,000 delegates to an international conference at the Cape Town and Witwatersrand Universities, held under the auspices of The New Education Fellowship, its theme being "Educational Adaptations in a Changing Society".

The Fellowship was established over 40 years ago, its motive being to unite those who believed that the problems threatening our civilization were basically problems of human relationship, which demanded a new type of education more responsive to the requirements of a changing world.

In the impressive report which followed it was recognised that the African was faced with the necessity of adapting himself to changes in his society, and that to assist him, the anthropologist, the educationist and the missionary, each had a contribution to make, the eminent speakers including distinguished representatives from these categories.

One wonders how the papers would have been written, the discussions conducted and the report drafted, had the conference been held today — a quarter of a century later.

### **Africa on the move**

Certain it is that vast and revolutionary changes are rapidly transforming the life of African humanity throughout the Continent.

For many, from the ruins of their old world a new and bewildering world is painfully emerging. For others in more favourable circumstances the new world dawns rich in promise, and so in good heart they bid it welcome.

In either event, for good or ill, African leadership must remain the decisive factor in shaping the future, looming large in which is the cult of self, almost entirely absent in tribal life.

Towards this future is the relentless surge of the illusory belief in inevitable progress from barbarism to civilization, from poverty to wealth, from a shanty-town existence to heaven on earth — granted political "freedom". Hence the feverish cry for self-government, but none for the government of self.

In the days of the Blessed Uganda Martyrs, as in the days of the first Christian Martyrs, there were priceless values to defend. To the Spiritual Power to which they owed allegiance, their Divine Lord, they owed also a supreme obliga-



tion. The values were defended; the supreme obligation willingly paid. Today values are changing. Usually they deserve to be attacked rather than to be defended.

Out of two devastating world wars was born a new approach. It was hoped that the peoples of the world could learn to co-operate for the common good, rather than for the domination, the displacement and the destruction of many. Although the very question of survival was involved in the dire necessity of improving human relations, it was not realized that this could not be done without improving man's relations with God.

It was clear that local loyalties were not enough; that wider loyalties were essential. Hence mankind as a whole became a new subject of study. This included group tensions, race prejudices, the claims of the under-privileged, the dependence of industrialized countries upon undeveloped countries for raw products, and national aspirations in relation to human rights and obligations.

Research into such issues became intensified; specialized agencies were created, and significant findings were published and widely circulated. The results have been commensurate with neither the hopes nor the efforts involved, nor with the generous expenditure entailed. Why not? Surely because once more mankind was being studied in isolation from his Creator. It is the old moral issue which confronts the whole Continent with a rising tide of urgency — the

choice between good and evil, between the spiritual and the material, between principle and expediency. There is bitter rivalry between one tribe and another, between the tribal and the detribalized, between chiefs and headmen who vainly attempt to preserve their power, and the commoners who would take it over; between the privileged land-owners and the serfs; urban communities and rural; one political party and others; between the emerging capitalist class and the proletariat; between those of different church affiliations, and between Christian, Muslim, Hindu and Pagan.

Such divisions often co-exist within a single territory which speciously lays claim to homogeneity and a commonly held policy.

From the recent riots in Leopoldville, the Capital of the Belgian Congo, so obviously influenced by radical policy changes in the neighbouring French Equatorial Africa, from the simmering disaffection in the Union, the organized unrest in the northern territories of the Central African Federation, the constitutional stock taking, with its claims and counter claims in East Africa, from the Pan-African activities of adolescent, self-assured, symbolic Ghana, the feverish haste to present a united front to make self-government possible next year in Nigeria, that enormous heterogeneous country of 35 millions, and the overnight promise of elected majorities next year, and thereafter early autonomy in Somalia, possibly least of all capable of its

so hurried assumption — from these and similar instances under other colonial powers, one realizes the seething ferment violently brewing throughout the Continent.

Many there are who prophesy disaster saying that most of these countries and peoples are by no means prepared for self-government. With deference I would submit that neither is the Church prepared for it, but that no human force can stop it.

The Church authorities have an intense awareness of the imminence of the coming struggle; have done yeomen service in sounding the alert and in earlier campaigns, and will ever show forth the Faith that is impregnable. But I cannot think of any African territory where the most optimistic Ordinary would admit with any confidence, that he has more than a fraction of trained personnel and the means to support them, adequately to face the advancing tide.

Paganism may be on its death bed. If so, its obsequies are attended by neo-paganism, Communism and Islam, by secularism, agnostic materialism and narrow nationalism — all malignant. Already much flotsam and jetsam are being spread widely over the soil cultivated by missionary pioneers, the wreckage of many hopes and much sacrifice.

### Need for Christian enlightenment

I am convinced that Africa's conflict will be waged and lost and won in its true arena — Education. Here already we have the begin-

ing of the strategic battle for minds and souls and cultures.

Vitally at stake are values of the greatest importance. They affect one's view of man, of the nature of changing society, and of those absolutes by which he, free and responsible, can live worthily in society in this changing Africa.

So far as Christian education is concerned, it should no longer be necessary to brief a counsel for the defence. Such enlightenment alone can withstand the spiritual malaise from which the world increasingly suffers. As a cancer it begins to infect one area after another in Africa, infection aggravated by the overshadowing competitive battle for world markets.

A realization is necessary — just that the Catholic Faith as never before can become a living transforming force in Africa today; that it is not a fossil transplanted from the Jordan Valley to the Rift Valley, of which it is a geological extension; that it will never become extinct or outmoded, but that, on the contrary a still more brilliant future awaits it, given loyalty and consecrated efficiency on the part of all. Our Africans should take heart from the fact that Mother Church will be here in all her splendour, when the Union Buildings, Pretoria, the Blue Mosque in Cairo, and the Kremlin in Russia, are merely historic monuments.

In homage of the Prophet, devout Muslims prostrate themselves in the direction of Mecca. On February 17th, 1959, the Uganda Argus



reporting a political meeting convened in Kampala the previous weekend to promote a national movement, affirmed that a Madi representative called upon the audience to kneel down facing Mengo, the headquarters of the Kabaka, which was accordingly done. (It is realised this was a political gesture.)

There is a creed of the Convention Party in Ghana, which begins:—"I believe in Nkrumah", and which refers to the late Governor-General there, Nkrumah's wonderful friend and adviser, Sir Charles Arden Clarke, as Pontius Pilate.

Outside the Assembly in Accra is a life-size bronze figure of Dr. Nkrumah. On one side are the words "Founder of the Nation" — fair enough. On the other are the words attributed to him, "Seek ye first the political kingdom, and the rest will be added thereto".

No comment is necessary, but I like to think it was a Negro poet who wrote very differently when he prayed:-

"Ave Maria!... let earth's last sunrise break on me.

Still reaching arms and heart to thee."

She it was who found sanctuary against His enemies for the Holy Infant in Africa. Here it was that, over Him, she crooned her first cradle songs. Here, too, in the rending fabric of this disturbed, perplexed, restive, disquieting but dynamic Continent, she may yet place Him at the heart of true pro-

gress, subversed by Christian education.

She it is who can give ready access to limitless reserves of spiritual energy so profoundly needed throughout its length and breadth, and many Africans there are, thank God, who realize it and who dedicate their service accordingly. How different the dedication in Kenyatta's book:-

"To all the dispossessed youth of Africa; for the perpetuation of communion with ancestral spirits through the fight for African Freedom, and in the firm faith that the dead, the living and the unborn, will unite to rebuild the destroyed shrines."

The bestial Mau Mau oath indicates the nature of his shrines, and the fact that his communion with ancestral spirits was hardly the Communion of Saints.

These few illustrations may serve to show the need for Christian enlightenment, and the dangers inherent in with-holding it.

### Government and Education

At the time of writing, draft educational amending legislation is under consideration in both Uganda and Tanganyika, relevant white papers having been circulated and issue joined on platform and in the press. It would appear that there has been consultation with representative bodies before and after promulgation, and that much careful thought has been given to measures which should raise standards, effect organizational improvements and promote post-primary educa-

tion. Some of these were advocated years ago, and to many, little or no exception could reasonably be taken.

The spate of Uganda criticism contains much that seems uninformed, but one gains the impression that objections chiefly arise from Africans who dislike any tightening of control over private schools, and who fear the dismissal of unqualified teachers and hence of pupils, at a time when they demand increased enrolments and output — protests familiar to any experienced educational administrator.

To others there is concern over the possibly adverse effect upon mission work. Since the legislation awaits finality, it is outside our purview. One hopes that in the name of administrative tidiness or further devolution, it may not strengthen State absolutism to the further detriment or endangering of mission education, concerning which the two Administrations have a most honourable record.

In the meantime it is encouraging that in Tanganyika in particular, African Catholic leaders have shown loyalty and marked professional competence in recent representations.

After 33 years of educational service under the Crown in various African dependencies, I have lived through pioneering periods when the governments concerned gladly watched, and tacitly approved, missions largely unaided, building, equipping and maintaining rudimentary schools, and others more

advanced, at a time when the State did not enter the field. This was followed by a modest, and later an increasingly generous grant-in-aid system, synchronously with small direct action by the State.

Successive Secretaries of State in impressive white papers emphasized the importance of a religious basis in African Education. The notable Memorandum on Grants-in-Aid in 1935, affirmed that in principle, qualification for qualification, and responsibility for responsibility, mission workers should receive the same emoluments and terms of service as government education officers, and that if, in actual fact, some of them received no salaries in practice, moneys so paid from public funds might well go towards fabric and maintenance. Later the principle was extended to cover the hidden costs of mission educationists.

This enlightened pronouncement at the highest level has never been made fully effective, and in some territories hardly at all.

Then came vigorous post-war developments arising from the conception of the welfare-State in relation to earlier neglect and future needs. With it grew up the cadre, efficiency and increased expenditure of Education Departments, the birth of local education authorities in whom more and more schools were vested, and the tendency through increased control and bureaucracy, for the expansion of mission work to be arrested—an effect which may, or may not, have been designed, but which inevitably resulted.



One readily admits that education is the most important constructive function of the modern State whose responsibility cannot be delegated; one admits their right to direct participation in it, but one holds that action by each agency, State and Church, should be complementary, not competitive. Moreover one holds that earlier white papers were not in error when they upheld so strongly spiritual values.

It is correspondingly natural, at a time when mission achievement in education is higher than ever before, when more and more insistent demands for its further development are being made, and when the present crisis threatens to turn into chaos, that there should be no little anxiety on the part of mission authorities.

Regarding this one thinks of the First Leaders Meeting for the Apostolate of the Laity in Africa, that international and most representative gathering held in Uganda in December, 1953, when the writer had the honour of directing the Education Forum.

Of special relevance to our subject is the following excerpt from the Acts of that Meeting: —

"It was strongly recommended for consideration in appropriate quarters that in view of the rising concern regarding the threat of State absolutism towards, and the secularizing of education, an inter-territorial and inter-diocesan (inter-delegation?) memorandum or memoranda, should be drawn up by the Hierarchy in all British Dependencies in Africa, to be submitted

at the highest level to the Secretary of State, through the Officer administering the Government of the territory concerned."

Related to this was the finding that: —

"Recognizing that in some of the territories represented, through legal enactments the African community was given increased power in educational administration, it was considered of vital importance that the Hierarchy should correspondingly work through the people to government, rather than vice-versa".

The underlying principles of both remain sound. In the case of the second, however, it appreciated that the order of approach would vary according to circumstances.

### Recent Political Development

In the five years that have since elapsed, Ghana attained self-government in 1957; the Republic of Guinea was proclaimed on October 1st, 1958; the "Mouvement National Congolais" — the first African political party in the Congo, has been formed and aims to cover the whole of this enormous country; the political changes introduced by the new French Revolution in approximately half of Africa, have profoundly influenced contiguous territories; Sierra Leone, today surrounded by independent countries, under its new People's National Party, calls for immediate political independence; Nigeria also has been promised self-government in 1960, (with it

British Northern Cameroons will be incorporated) and Somalia its elected majority then and independence almost immediately afterwards. Next year, too, the constitution of the Federation of Central Africa comes up for review, Nyasaland riots revealing something of related public feeling. Finally in the same memorable quinquennium, conferences for the furtherance of national independence movements have been held at Bandung (1955), Cairo, (1957), and Accra (1958).

Accompanying this drama, is the violent intoxicating propaganda poured forth from Egypt and elsewhere. In East Africa, from Mombasa to unobtrusive dukas at remote upcountry villages, one can see fairly regularly, small clusters of interested Africans absorbing it.

The propaganda is beamed to various countries, and in many languages.

In Uganda, Kenya and Tanganyika, political re-alignments are feverishly taking place, early and far-reaching changes being regarded as inevitable. There is more heat than light in much that is said, and zealous but harassed Colonial officers deal with political and social imponderables in a sincere attempt to assist frequently changing, and hence short termed Secretaries of State, to readjust from paternal to fraternal forms of government, during this caretaking period of transition. For these attempts, may deserve high credit, particularly since most senior administrative officers are not equipped by

training or tradition for such transition, which calls upon them for their own abdication, after they have trained their successors, an underdeveloped African majority in a multi-racial society, this necessitating outstanding selflessness, and social wisdom combined with social charity, rather than political subtlety. Of their bona-fides and integrity there can be little question. (1)

### Responsibility of the Church

And what of the Church, the adequacy or inadequacy of her contribution, present and potential, in the challenge presented by the onrush of this torrent? Her spiritual reserves are limitless; her responsibilities grave and co-extensive with the Continent; her awareness steadily and encouragingly growing. — BUT her personnel and material resources as pathetically inadequate as those of the "contemptible little Army" in the first world-war. Herein lies the educational challenge of which we write.

Pre-eminently Africans have need of God, Whose Dominion alone can triumph over the Powers of Darkness. Their relation to Him is immeasurably the most important factor in their lives, their only potent weapon with which to fight

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(1) Catholic education should deal not only with Africans as they are, but also as they are capable of becoming.

Years ago in Southern Rhodesia, a Provincial Administrative Officer, and hence one of recognized seniority, said a little plaintively to me, "We know how to deal with these chaps when they are static — not when they are on the move."



the evil of spiritual poverty, so often the outcome of material prosperity, allied ambition and self-seeking.

This is the cardinal justification for Catholic schools.

The encyclicals, coming from a universal Church, must be universal: they cannot be racially circumscribed.

Central to our teaching must be the focal fact of the Incarnation and the consequences flowing from it, all subjects drawing inspiration from the most stupendous happening in Time, being taught in the light of Eternity. It is therefore imperative to prepare our students for life as Christianity conceives it, equipping them for such a society, and for serving with dedicated devotion and efficiency as a very special minority group within a non-Christian society—the position of Our Blessed Lord and His disciples. Reinforcing this must be the whole-hearted co-operation of the Christian home.

It is all so familiar and incontrovertible that we tend to regard it as trite, as merely commonplace truisms. Instead it should pulsate ever more strongly and insistently within our hearts, for unless we become defeatist—God forbid—here is the battle cry for the African of to-day, the only one which we can make heard above the tumult to win recruits to Christ's banner, to hold the line for Him, and for Him to win that part of the campaign He has entrusted to us.

By means of it we can bring about the three-fold unity of those

who share the same vision, feed on the same Life, and thus attain the same likeness.

And one naturally refers to all varieties and branches of Catholic Education:— to the academic, the vocational and the professional; to theological training and the training of nurses and technicians to commercial and technical training, and the training of nuns as well as of priests and brothers: to Catholic Action in its rich diversity; to the apostolate of the press, to Catholic Scouting and Guiding to the work of sodalities and tertiaries, to Catholic Evidence work and to the informal education imparted by individuals in their daily contacts and through their intercessions.

For ourselves, whatever our difficulties and forebodings, we need no more decisive case for continued effort, and no more incisive justification for it with our critics, than that it is an inescapable Divine commission.

On the other hand, secular schools whether State or other, undenominational or interdenominational schools, all play into the hands of State absolutism. Moreover this introduces the real danger that education may become the instrument of the party in power. Thus it may be that in the cause of African development, social services, medical as well as educational, become allied to emerging nationalism, a danger which impinges also on Catholic agencies so engaged.

How easy to rationalize about this, by claiming with undoubted truth that Catholic teachers can render

valuable service in State, local government and community schools. This is indisputed, but this view however sincerely held, also facilitates the handing over of Church schools at different levels; their replacement by neutral schools, and the loss of identity, in whole or in part, of many which still remain nominally Church schools.

It is accompanied, too, by the steady loss of influence of the Catholic system, as more and more secular schools are opened, a process which may well gain momentum as integrated schools are established, unless, as one hopes, the Church also enters the lists here.

Related to this process is the exodus, almost inevitable in some territories, of experienced, competent and loyal teachers from Catholic schools, to take up appointments in central and local authority schools, a trend stimulated by the quest for improved terms of service, including pension schemes, assisted leave, and the freedom from restraint however benevolent.

### **The warning from South Africa**

Anticipating this in the tragic circumstances of South Africa, where warped values which for generations have been its guide, are now legally entrenched through State absolutism in education, and where administration is regarded increasingly as the machinery of control, the Hierarchy in 1954 made clear in a published directive that:-

"Each teacher is to be left quite free to make his/her own choice

between remaining in a Catholic school, or seeking employment in a community school" (i.e. virtually a State school) "The choice in any case will be painful, but teachers are assured of their liberty of conscience to make their own personal decision."

The Johannesburg "Star" of 2nd February, 1959, revealed the parlous condition of Catholic education in the Union. According to a statement from the Bishops' Conference, out of 662 mission schools, 500 are uncertain of their future; of the aggregate, Government has registered but 150, and this subject to restrictions and withdrawals; State subsidies have been withdrawn and "in the near future only two of the Church's six teacher-training colleges will remain, and their degrees are not recognized by the State." (this should read diplomas', i.e. those issued by Government for many years to successful candidates at the same institutions).

"But" it continues, "the stranglehold on teacher-training and secondary education will soon take its heavy toll. By the end of next year there will scarcely be any of these latter in the hands of the Church..... This fact is all the more distressing when seen against the background of the rising tide of rebellion and religious indifferentism being given birth in the neutral State-aided schools". (Note: The last reference is to the rapidly increasing number of Community Schools, empowered by the Bantu Education Act to replace long-established mission schools. Actively



promoted and fully subsidized by Government, they are controlled by government-appointed authorities, mostly without intellectual proclivities.)

Our constant prayers are sorely needed on their behalf, for the government in power, believing in an enduringly separate socio-economic system for the African, has framed and legalized an inferior educational system to subserve it. Here is unworthy and inflammable material, spiritual values in education being ignored or denied, the attack on the Church conforming to political ideology, and deriving from Calvinistic theology. Inevitably spiritual retrogression on each side of the Colour Bar must follow, the City of Man being at war with the City of God. How envious must mission workers be in such conditions, of the very different position in East, West and Central Africa, and in the High Commission Territories.

### **Our Teacher Training**

By comparison, thank God, where self-government has come or is about to come, the missionaries still work, as they should, with relative serenity. They trust in the judgement of the African that since they work on behalf of his people, and since the work is productive of good, it deserves continued support. They know that, in the light of central government techniques and policy, early steps may be taken by the newly independent government gradually to increase controls and to accelerate the introduction of their own bureaucratic system, but

they regard them as friends and look to them for fair dealing.

Moreover they trust in God, and faith is not a bad basis on which to build.

Whatever mission schools be taken over by central or local government, whether they include junior and/or senior secondary schools, and whether, even though their constituency fully justifies it, missions be prevented from opening or receiving recognition for new secondary schools to cater for post-war needs, — whether this be the position or not, — every constitutional effort should most vigorously be made to retain teacher-training, for, being so strategic, if this be cut off, it would immediately emasculate education's central nervous system.

Should the authorities, therefore, be unable or unwilling to give commensurate support, provided that adequate amenities, including sufficient qualified staff can be made available, and that there is a large Catholic community to be served, one would urge intensive efforts to raise the necessary funds, whatever sacrifice be entailed. At a time of real crisis this would be the soundest possible investment.

A sine qua non would be, however, subject to the acceptance of the official curriculum, inspection and examinations, to obtain prior approval that the products of these unaided centres should receive diplomas, eligibility of general appointment, and parity of status in common with the trainees of government institutions. This is a matter

of urgency as well as of equity, for it would open the way for Catholic trained teachers of approved credentials to be appointed to any posts in the territory for which their qualifications equip them.

Of comparable importance is it to recognize Church training-centres as diocesan or inter-diocesan, rather than parochial, and consequentially to accord them full diocesan or inter-diocesan support moral and financial. This is a family matter, but difficult of acceptance, and there should be neither false economies nor overlapping here.

The paramount importance of the intellectual apostolate for African women, and their educational preparation for it, deserve a separate article. Any abdication from this position on our part would lead to lack of balance, confusion, restlessness, pessimism and despair. It would arrest the growth of the Mystical Body and thus defeat our central object.

Two matters remain to be mentioned, the first concerning our seminaries and convents, the second higher education. Wholly admirable as is the work of the first, even though totally inadequate in volume, we should indeed be foolish to overlook the fact that our seminarians, postulants, novices and professed; our African priests, brothers and sisters, -- that, all, being human, are vulnerable in training and service to undesirable influences. In many cases they are exposed to such during seminary or conventual life, during vacations and in their

fields of isolated service. This comes from personal contacts, the press, literature and radio, from travel and possibly the cinema, and from less tangible sources.

It may well follow, that although it is to the Glory of God that the vast majority stoutly resist such influences, since we cannot and would not keep them in an ivory tower, a few, a very few, from nationalist motives wrongly conceived as good, may lend themselves unknowingly to movements subversive of faith and morals. Thus they may join the ranks of those unfortunates who have been termed "Little Communists of the Sacristy".

Hence the need for sympathetic vigilance, wisdom and charity. In this context it may be salutary to remember that M. Fulbert Youlou, the Prime Minister of the newly formed Republic, at Brazzaville in French Equatorial Africa, is an unfrocked priest.

### A few Words about Higher Education

For seven years I was Dean of Education at Pius XII University College, Basutoland. Concerning it, in an interview with "The Star", Johannesburg, Professor Lewis, formerly Director of the Institute of Education, Ghana, now holding the Chair of Education in Tropical Areas at the University of London, reported as follows:—

"In all my 25 years of experience as an educationist I have never found anything in Africa as vital as the Pius XII University College at Roma. It could, in cer-



tain respects, teach educationists in Ghana and in other African countries a great deal".

One is grateful for his informed comment. In spite of my association with it, for seven years as Dean of Education however, and the fact that I have visited the very impressive University College of Lovanium in the Belgian Congo, which, with admirable facilities and unequalled government appropriations, prepares its students for the degrees of Louvain—in spite of this, in general I would not favour the establishment of other Catholic universities in Africa—certainly in East Africa.

To provide courses, specialists staff, research facilities, extra-mural activities, library developments and other amenities comparable to those of the University College of East Africa, when it attains its ceiling of 2,000 students, would require an annual recurrent revenue—quite apart from capital expenditure—equal to the interest on twenty million pounds. Could this capital sum be reasonably expected? Without munificent continuing sums from Colonial funds, could fees and benefactions contribute more than a negligible proportion? Is it likely that an ecclesiastical or pontifical institution would draw up a constitution, which providing adequately for representative lay tutorial staff, and in other particulars, would prove sufficiently acceptable to the Inter-University Council of the Colonial Office to warrant generous grants from public funds? Other factors apart, this was a sine qua

non of the bequests made to university colleges in British Africa.

Failing our competence to meet on equal terms, and to qualify for full membership of the Commonwealth Universities' Association, ambitious Africans, undergraduates and graduates, would tend to gravitate elsewhere for their higher studies.

One thinks, therefore, not only of the Catholic position at university level in the United Kingdom, but also of the admirable facilities granted to Catholic students, (soon reaching 300, i.e. 30% of present enrolment, and steadily rising), at Makerere in East Africa, with its Dominican Chaplain-tutor, the Catholic chapel provided from Uganda Government funds, the flourishing St. Augustine Society and the rest.

My preference, therefore, would be, under due safeguards, to promote the Makerere system as new university work develops, but also to establish when circumstances permit, the very best integrated Downside or Ampleforth it is possible to provide in each Apostolic Delegation.

How very good it is to take part in this glorious challenge. Our difficulties remain. So do Our Lord's promises, and we have not yet been demobilized. Our chief assurance remains as validly consoling as ever, namely, that however devastating may be the social, material and political upheavals which threaten

Catholic Education in Africa, and the Faith it derives from, this can never possibly connote change on the part of Our Divine Lord.

He it is Who inspires the efforts and controls the results. He it was Who, in commissioning the apostles to teach all tribes and racial communities in Africa, and to baptise them in the name of the Holy Trinity, referred unreservedly

to His own limitless power in heaven and on earth—a Power operating in both spheres throughout this Continent, — and promised His abiding Presence as we claim that Power.

Loyalty to His Commission, therefore, must issue in serene confidence.

Whether we possess that fully or not, we have a contract with God.

H. JOWITT.

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## When the Clergy Should Keep Silent

**T**HE NEXT MORNING was Friday the 23rd of the month. When the people in the boat were about to start, the pilot was strongly of the opinion, and so were the boatswain's mate and some of the sailors that the boat could not sail with so many people. So they agreed amongst themselves to throw some people into the sea, and that only they should consider and decide who were to be condemned. Those of this party told Duarte de Melo what the pilot had said and the reckoning the boatswain's mate had ordered to be made. The captain, Duarte de Melo, showed true Christian feeling and did not know how the execution of such a cruel plan could be avoided. However, he sent four or five men to count the people that were in the boat. They had naked swords in their hands so as the more easily to enforce the sentence. They flung seventeen people out of the boat. When it was decided that anyone should be thrown into the sea, the executioners flung him in immediately, though Duarte de Melo gave him leave to speak if he wished to, and thus showed some humanity towards him and mitigated the severity of the sentence..... None of the clerics in the boat interfered in these executions, hearing the commands of the captain and those of his party, though they were very sorry about it, and because it was very foreign to their profession. They found it best to keep silent.

(FROM PORTUGUESE VOYAGES 1498 — 1663, PP. 274—7,  
ED. BY C.D. LEY, EVERYMAN.)



# Nova et Vetera:

## the Liturgical Movement

THE LITURGICAL MOVEMENT in the Church is an undeniable fact. The late Pope Pius XII summed up its value in the following words:

"The end of the last century and the beginning of the present have seen an unprecedented revival of liturgical studies... The laudable and useful spirit of emulation thus aroused... has proved beneficial to the spiritual life of many Christians,... the worship of the Eucharist has come to be seen for what in fact it is: the source and centre of true Christian devotion. Another advantage of the movement has been to call special attention to the doctrine that all the faithful form one closely-knit body of which Christ is the Head, and that it is the duty of the Christian people to take its appointed part in the liturgy."

(*Encycl. "Mediator Dei", transl. C.T.S., n. 5*).

The present liturgical movement stresses the importance of the whole Mystical Body and all its members. Theoretical studies have not been undertaken for the sole benefit of a small elite; in fact, they have contributed to a general revival of the true liturgical spirit among Christians. The words with

which Pope Pius XII addressed the First Congress of Pastoral Liturgy in 1956 made it clear that the growing active interest in the Christian cult is not a mere passing enthusiasm of innovators.

"The liturgical movement, — His Holiness said, — appears as a sign of the providential dispositions of God for our time, of the presence of the Holy Ghost in the Church, in order to draw men closely to the mysteries of the faith and to the riches of grace which flow from the active participation of the faithful in the liturgical life." (A.A.S., 1956, p. 711).

Modern as this action of the Holy Spirit may seem to be, it follows a traditional pattern. Pius XII reminded us, in his address, that "the chief impulse, both in doctrine and in practical application, has come from the hierarchy." (Ibid, p. 711). The Holy See is at the origin of any authentic liturgical improvement in the Church.

A short account of the developments of the Christian worship from the XVI century to the present day will show that the Sovereign Pontiffs have always been convinced of the importance of the Liturgy in the life of the

Mystical Body and therefore one of their most essential pastoral concerns has always been the preservation of the holy rites and their adaptation to the spiritual needs of the faithful.

### Public Worship and Purity of Doctrine

At the time of the Council of Trent, the Protestant doctrine on public worship was wide-spread. What mattered for Protestants was to preach God's word. They underrated the value of the Mass and abolished its authentic celebration. They held that the Canon of the Mass had to be corrected and that the Catholic ceremonies and vestments were contrary to the spirit of the Gospel. Soon they suppressed the Latin language in their services and blamed the Church of Rome for maintaining it.

The Fathers of the Council of Trent dealt with their errors in the 22nd Session in September 1562. As for the use of the vernacular, they "did not deem expedient" ("Non... expedire visum est Patribus", Denz. 946) that the Mass should be celebrated in the language of the people. They wanted to maintain unity in the forms of public worship in order to preserve purity of doctrine. But the Council, conscious of the value of the prayers of the Mass for the instruction of the faithful and fearing that "the flock of Christ" be deprived of that nourishment, ordered pastors and all priests with care of souls frequently to explain or have another explain, during the celebration of the Mass, some of the prayers read

by the celebrant, and, especially on Sundays and Feastdays, to preach, among other things, on some mystery of the Holy Sacrifice.

("Mandat sancta Synodus pastorum et singulis curam animarum gerentibus, ut frequenter inter Missarum celebrationem vel per se vel per alios, ex his, quae in Missa leguntur, aliquid exponant atque inter cetera sanctissimi huius sacrificii mysterium aliquod declarant, diebus praesertim Dominicis et festis." Denz. 946).

They also recommended the explanation of the sacred rites at the administration of the Sacraments. (cf. *Rituale Romanum*, Tit. I, n. 10.) This shows that, although the Church did not intend to leave the reform of the Liturgy in the hands of individuals, she surely desired that the Christian people participated in the riches of the sacred mysteries.

### Unity in the Liturgy

The revision of the liturgical books had been left by the Council of Trent to the care of Pope Pius V. A new edition of the Breviary was published and imposed by a pontifical Bull in 1568. Some communities had shortened the Office, others had added innumerable compulsory prayers, according to their taste. Pope Pius V unified the way of singing the Office and corrected existing abuses. Negligence as well as exaggeration were counteracted by the Holy See.

A revised edition of the Roman Missal was published by Pope



Pius V in July 1570 and imposed in the Bull "Quo primum" printed on the first pages. The Pope's aim was to unify the various ways of celebrating Mass in the Latin Church.

On the first pages of the Roman Ritual, we find the text of the Apostolic Constitution "Apostolicae Sedi" of Pope Paul V, dated June 1614. This Constitution explains that a similar procedure has been followed in the unification of the Ritual as in that of the Breviary and the Missal. The Pope wanted to preserve the traditional rites and to extend them to the universal Church. Actually, he asked all the priests to observe the decrees of the Church and her approved traditional customs ("ut... quae Catholica Ecclesia, et ab ea probatus usus antiquitatis statuit, inviolate observent").

The foundation of the Congregation of Rites was an important step taken to promote liturgical reform and assure a better understanding and more faithful observance of liturgical laws. The Holy See often had to intervene, as Pope Pius XII wrote,

"in order to protect the sacredness of divine worship against the abuses introduced by individuals and by particular churches. The 16th century saw a great increase in the number of such abuses, and privately invented devotions were proving a danger to the integrity of faith and devotion, to the great advantage of heretics and the further spread of their errors. It was

for this reason that... Pope Sixtus V in the year 1588 instituted the Sacred Congregation of Rites to protect the lawful rites of the Church and to eliminate any corrupt elements that might have been introduced."

*Encycl. "Mediator Dei", C.T.S. trans. n. 61).*

### Development of the liturgy in the nineteenth century.

After the unification of the principal liturgical books, more than two centuries passed without important changes in the Liturgy. Gallicanism and Jansenism particularly account for that stand-still. During the 17th and the 18th centuries, the Church had to deal with so many errors with which the minds of her own children were imbued that she was more concerned in preserving her rites than in changing them. The numerous pages that Denzinger, in his *Enchiridion Symbolorum*, consecrates to the decisions of the Holy See during these two centuries attest clearly that a multitude of fallacies had to be refuted. Moreover, the Church suffered persecution in many parts of Europe. The ground was definitely not prepared for further liturgical development.

After the French Revolution, christianity began to regain strength. Around the middle of the 19th century, the French Abbot of Solesmes, Dom Guéranger, "who had been responsible for the restoration of Benedictine life in his country, inaugurated a campaign

for the rehabilitation of the Roman Liturgy." (Poulet, *A History of the Catholic Church*, Vol. II, p. 576.) It can hardly be overemphasized that a close union with Rome was greatly needed after those troubled years in which the spirit of independence had led to many abuses. The providential action of Dom Guéranger met with immense success. In the French dioceses, there was a general return to the pure Roman Liturgy. Local rites that did not conform to those of Rome, were abandoned. Especially in Benedictine monasteries, attempts were made to restore the beauty and splendour of Christian worship. Gregorian chant was revived. The prayers of the Missal and the ceremonies of the Church were carefully explained by Abbot Guéranger in his famous books on the liturgical year.

## **The Twentieth Century—**

### **Important Pontifical Decisions—**

#### **Active Participation of the Laity**

It is recognized to-day that the impulse given to the present liturgical movement by S. Pius X was decisive. The holy pontiff was so full of pastoral solicitude that he could not but desire and foster what he called "the active participation of the faithful in the sacred mysteries and in the public and solemn prayer of the Church" (*Motu Proprio* "Tra le sollecitudini", on sacred music, November 1903). Active participation was considered by him as "the foremost

and indispensable fount of the true Christian spirit" (*Ibid.*)

In 1905, two years after his *Motu Proprio* on sacred music, Pius X issued his famous Decree on Frequent Holy Communion which was to bring the faithful nearer the centre of the Liturgy and encourage them to participate more fully and more frequently in the sacrifice of the Mass.

At the same time, translations of the Roman Missal in European languages were sold in large quantities, especially in Belgium and Germany. Although the faithful of every country find it nowadays natural to read the prayers of the Mass in their mother tongues, it was not until the end of the 19th century that the prohibition to translate the Ordinary of the Mass was abolished. The prohibition had been imposed because theological errors had tainted the desire of translations in the past.

In 1911, Pope Pius X adapted the Divine Office to the needs and circumstances of his time. He redistributed the Psalms and shortened the Office so that the priests could pray with more devotion and attention.

Under the pontificate of Pope Pius XII, such an amount of constructive work was undertaken that one must renounce trying to give an adequate idea of it. The liturgical reforms and many other graces bestowed upon the Church during his lifetime, will perpetuate the memory of that great pontiff.

The new official translation of the Psalter published in 1945, enabled



all those who recite the Divine Office, to understand the prayers of the Church better and to draw more fruit from them.

In 1943, the encyclical "Mystici Corporis" had brought luminous theological precisions on the Mystical Body. In his encyclical "Mediator Dei et hominum" of 1947, Pius XII dealt at length with the public worship that the Christian community pays to God in close union with its Redeemer. In this encyclical, the Visible Head of the Church expressed his pastoral concern about the liturgical movement: "Our duty, he wrote, requires us to give careful attention to this revival and to keep the movement free from exaggeration and error." (Encycl. "Mediator Dei", transl. C.T.S., n. 7). The Pope did not approve of "plans and suggestions... mingled with principles which... jeopardize the sacred cause they are intended to promote." (Ibid.)

From 1951 to 1958, the Holy See definitely led the way in liturgical reforms. The restoration of the Paschal Vigil in 1951 was an attempt to adapt a traditional rite to modern times, and proved a great help for the spiritual life of the faithful. Four years later, the Holy Week was entirely reformed and a new "Ordo" was made compulsory. Later on, other regulations were issued by the Sacred Congregation of Rites in order to adapt the new Ordo more completely to present needs.

Desirous of facilitating the attendance of the Holy Sacrifice by

the faithful, Pope Pius XII empowered all local Ordinaries, in 1953, to permit the celebration of evening Masses on Holydays of obligation and in a few other circumstances, like the first Friday of the month. In a Motu Proprio of 1957, he authorized them to permit even daily evening Masses if it were to help their Christians.

In 1953, the Pope mitigated the laws of the Eucharistic fast for the benefit of priests and faithful in special circumstances. Four years later, the new law was simplified and applied to the priests and the faithful without exception.

In 1955, His Holiness simplified the rubrics of the Breviary in order to alleviate the burden of the priests' liturgical duties. At the time, this was considered as a first step to further improvements.

Pope Pius XII recommended the organization of liturgical congresses. The First Congress of Pastoral Liturgy in Assisi was presided over by the Prefect of the Congregation of Rites. At the end of this Congress, the Pope received the participants and addressed them in a long allocution in which his usual line of conduct regarding Liturgy appears once more: Those who lack prudence in their desire for reform were blamed as well as those who take too little interest in public worship. Errors and dangerous tendencies always keep the Holy Father's "vigilance on the alert." The most recent among them were refuted in the same address. (See the French text of it in A.A.S., 1956, p. 711 to 717).

In 1955, a little more than fifty years after S. Pius X *Motu Proprio* on Church music, Pope Pius XII published his encyclical "*Musicae sacrae disciplina*". Like his holy predecessor, he desired to preserve "the sacred music from anything that could lessen its dignity." (A.A.S., 1956, p. 10). He gave rules regarding Gregorian chant, popular singing, etc., and asked bishops and priests to promote the "true apostolate" of sacred music.

The last liturgical document in Pope Pius XII's lifetime was an Instruction issued by the Sacred Congregation of Rites in September 1958. Its clearly indicated aim was to assemble in one document the liturgical doctrine and the pastoral directives given in the encyclicals "*Mediator Dei*" and "*Musicae sacrae disciplina*" and to help the pastors to apply them in practice with greater uniformity.

From the time of the Council of Trent until the present day, we have observed the constant pastoral solicitude of the Holy See. The Popes have never forgotten the command of Christ to S. Peter: "Feed my sheep" (Jn 21, 17). They have preserved the celebration of the sacred mysteries from any taint of heresy. They have assured uniformity and opposed insufficiently controlled individual experiments in public worship. By

practical regulations, they have enabled the laity to play a more active part in the Holy Sacrifice and the sacred rites so that the whole Christian flock may fulfil its essential duty, the glorification of God, with greater fervour, and receive a bigger share in the life of Christ and the Church.

All of us, priests of Africa, should, with a deep love for our Mother the Church, imitate the pastoral zeal of the Holy See. A blind application of the latest regulations will not suffice to give our Christians the full benefit of their active participation in the Liturgy. Without our true pastoral interest in the Christian worship, a correct understanding of and a strong attachment to pontifical directives are impossible. Let us not be sceptical about the adaptation of the human elements of the Liturgy to modern times, for it is, as Pope Pius XII said, "a proof that the immaculate Bride of Jesus Christ is vigorously alive." (Encycl. "*Mediator Dei*", n. 54). If our Catholics in Africa are to become a living Christian community, one of our main pastoral concerns will be to make them participate actively in the Liturgy. By so doing, they will largely draw from "the foremost and indispensable fount of the true Christian spirit".

L. PIETTE, W.F.



# Suggestion for an Adapted Marriage Ceremony

## INTRODUCTION

*The excuse for intrusion of the present contribution into the A.E. Review is the invitation from its Editor to publish an attempt at adapting the Catholic marriage ceremonies to regional customs.*

*The possibility of such adaption seems to be recognised by the Roman Ritual under Titulus VII, Cap. II, ad 6: "Ceterum, sicubi laudabiles consuetudines et caeremoniae in celebrando Matrimonii Sacramento adhibentur, eas convenit retineri." Moreover, recently several innovations to the official rites of the Ritual have been made for use in certain dioceses, and they were approved by Rome.*

*It would appear that the aim in these instances is to make the religious coremonies, which accompany the Sacrament of Matrimony, more solemn, more attractive, more impressive, more understandable, and consequently more profitable for the faithful.*

The local problem that prompted the suggestions for an adaptation of the marriage ceremonies to the minds of our Catholic population may be stated as follows. It was found that the Catholics in our mission territory, although they are in the majority, do not seem to have the right idea of the Sacrament of Matrimony. Apparently they consider it as just a preliminary ceremony that has to be gone through, lest they incur the displeasure of the priests.

On the wedding-day, bride and bridegroom will come to church in the morning, very often late; it may even happen that one of the

two is missing. The parents practically never accompany them, and frequently the witnesses do not turn up. The short marriage-ceremony is then performed according to the Roman Ritual in quite unimpressive circumstances; once over, the newly-wed couple go their respective ways, and stay away from one another until the day of the native marriage-ceremony. This, in fact, is an event nobody would like to miss, even if it entailed a journey of several days.

That this situation is far from satisfactory, we missionaries readily realised and so we tried to find a solution. To the African mind it

is the ceremonial part of the marriage celebration which appeals most strongly, and therefore it was thought that the solution of the problem might be found in that direction.

We were still discussing the problem when the new Roman Ritual in Kiswahili was published. It certainly is a step in the right direction which we appreciate indeed, but it still seems too European in outlook. It does not altogether appeal to the heart of our people. We have noticed, for instance, a great reluctance on the part of the bride to pronounce the name of her husband in public, as this is considered disrespectful and against the customs. Again, she does not like the idea of taking a too active part in the ceremonies, by putting the ring on the husband's finger, or by declaring herself that she takes so and so as her husband.

Would it be possible to adopt the customary ceremonies of this country into the religious ceremony, to christianise them? It is to be noticed that on the whole the native marriage ceremonies as performed by our Catholics contain very few blame-worthy practices (and these few they are quite willing to abandon). They mainly consist of two parts, namely:-

1. the preparation of the bridegroom and the bride, more especially the latter, a) by the anointing with special oil (prepared by the paternal aunt); and b) by a clothing ceremony.

2. the handing over of the

bride to the bridegroom with all the rights.

Before giving the proposed text of this adapted Catholic ceremonial for a marriage celebration it is necessary to point out that it is only a proposed solution, and that it has no approval by any ecclesiastical authority, and that it has never been practised.

## I. AT THE CHURCH DOOR:

*Bride (without veil), bridegroom, witnesses (one carrying the veil, crown and rings), the negotiator (NEG) and the paternal aunt (with the oil) and the respective parents are waiting outside.*

*The Priest (PR) and acolythes arrive from the sacristy.*

PR.: "N.N. For what reason do you come here?"

NEG.: "They want to marry."

PR.: "Do the parents agree?"

NEG.: "Do you consent to your son marrying this girl?"

PARENTS: "Yes, we do."

NEG.: "Do you consent to the marriage of your daughter?"

PARENTS: "Yes, we do."

PR.: "N.N. what do you expect of Christ and his Church?"

BRIDEGR.: "We hope that Christ will give us his grace."

PR.: "Which grace?"

BRIDEGR.: "The grace of the Sacrament of Matrimony."

PR.: "You are still free now. Be aware that the holy Sacrament of marriage does not give grace only but also lays a heavy burden on your shoulders and the agreement with



one another and with Christ will last till your death, in difficulties and hardships, in poverty and sickness. In all the circumstances of life you will have to respect the holy laws of christian marriage. Will you be able to carry this burden?

BRIDE and BRIDEGROOM: "Yes with the help of Christ."

PR.: "So today you will enter upon a new state of life. Remember the words of Christ: A man, therefore, will leave his father and mother and will cling to his wife, and the two will become one flesh. And so they are no longer two, they are one flesh; what God, then, has joined, let no man put asunder."

Christ wants you to take leave of your parents and to start a new family.

To-day you die to the past. Especially, you my daughter: To-day you renounce the freedom of your youth, you take leave of your mother, whose love and care you have enjoyed up to now. You renounce the safe protection of your parents' house and put yourself under the authority of your husband and bind yourself to the duties of Holy Matrimony.

If you, then, abide by your resolution, enter the house of the Lord to receive the H. Sacrament of Matrimony before His Throne."

*While singing a hymn all go in procession to the Altar.*

*Everybody goes to his place.*

*The aunt and the witness with the veil and crown come to stand at the foot of the altar, the priest standing on the footpace blesses with a short*

*formula the oil, the veil and the crown. After this blessing, the Bride and Bridegroom come forward and kneel down on the top step.*

## II THE ANOINTING

*Admonition: The priest turned to them says:*

"My Beloved,

From the very beginning we saw man use oil and God Himself ordered in former times the anointing of the body for the most holy moments of human life. The Priests and Kings were anointed by God's command. Holy Mother Church, guided by the Spirit of Christ, uses unctions with Holy Oil as signs of grace or as symbols of special help.

The unctions with oils are a medicine for sickness, a source of strength in the battle, a sign of God's authority: Authority of the Kings in the human society, Authority of the Priest in the H. Authority of the Priest in the Holy in the family.

May this Holy Oil with which you are anointed today, be for you both a lasting pledge of God's help and blessing and be you really in your family the anointed of the Lord".

### PRAYER:

O Lord Jesus Christ who hast received all power in heaven and on earth, grant we beseech Thee, to these Thy children an abundance of Thy helping grace to enable them always to remain faithful to the marriage bond, who livest and reignest world without end. Amen.

*The Priest anoints the Bride with the blessed oil:*

On the forehead saying: "May Christ, the Light of the world enlighten your mind so that you may know all the duties of your state".

On the chest: "May the H. Ghost dwell in your heart as in a temple and may your heart always be the source of pure love and may no ignoble love afflict the H. Ghost".

On the back: "The yoke of Christ is sweet and his burden light. Carry His cross with love every day of your life".

On the hands: "May your hands be always busy, remembering the words of Christ that all you do to the least of his brethren, you do to Him".

*Then addressing the Bridegroom:*

"God, the Creator of Heaven and earth, put Adam as head of all the creatures on earth and made Eve from his body and gave her as his Bride.

Thus He taught us that in marriage the man is the head of the wife, in the same way as Christ is the Head of His Church.

Today He makes you as the head of your Bride and puts you in charge of this new family.

It will be your task and duty to guide her and to look after her in real love as your equal and not as your slave".

*The Priest lays then his hands on the head of the Bridegroom saying:*

"May God give you His H. Ghost, Spirit of wisdom and strength."

*Then he anoints his forehead:*

"May this holy cross, with which we sign your forehead, sanctify you and help you to be always a perfect example of true christian life".

## THE VEIL:

"Christ made His relation to the Church an example of the Holy Marriage. He showed clearly his special concern for those who bind themselves in marriage.

Also for you it is His divine wish, that this day be a great day in your lives, a day that radiates the joy of the Children of God.

And may all say of you what the pagans said of the first christians: Behold how they love one another.

Christ adorned His Bride the H. Church with beautiful vestments and precious jewelry of grace and charity, in like manner are we going to adorn you with the veil of purity and joy and we will put on your head the crown of your election"

*The Priest hands over the veil:*

"Receive the veil of Christ's love, symbol of a pure heart".

*Then the crown:*

"This is the crown of your election and may you deserve to sing through endless ages the glory and honour of the Lamb together with the innumerable elect in heaven. Amen."

*After this they go to their priedieux, the Priest washes his hands and then goes to them for the marriage*

*Here he may use the old formula or*



*the new one, provided it is approved by Rome, because this is the Sacrament.*

### THE FIRE:

*After Mass (de more) the Priest blesses the fire and throws on it some incense.*

*The Bride comes forward to receive it, while the Priest says:*

*"Receive this fire and let it be for you an example of your ever-burning zeal in God's service".*

### THE KEY:

*Then he blesses the key of their*

*house and handing it over to the Bridegroom he says:*

*"Receive this key, sign of your dignity and authority in Jesus Christ. Amen.*

*Take your Bride and lead her into your house and may your house always be a sanctuary of real love and fidelity to one another, may there reign the peace of Christ and His everlasting blessing. Amen.*

*Go in peace and may the Lord be with you. Amen."*

B. VAN AMELSVOORT, W.F.

## FOR THE MONTH OF MARY.

*Nisi efficiamini sicut parvuli...*

Lovely Lady dressed in blue —  
Teach me how to pray!  
God was just your little Boy,  
Tell me what to say!  
Did you lift Him up, sometimes,  
Gently, on your knee?  
Did you sing to Him the way  
Mother does to me?  
Did you hold His hand at night?  
Did you ever try  
Telling stories of the world?  
O! And did He cry?  
Do you really think He cares  
If I tell Him things —  
Little things that happen? And  
Do the Angels' wings  
Make a noise? And can He hear  
Me if I speak low?  
Does He understand me now?  
Tell me for you know!  
Lovely Lady dressed in blue,  
Teach me how to pray!  
God was just your little Boy,  
And you know the way.

MARY DIXON THAYER.

# On General Councils

SO WE ARE GOING to have another general council? 1961, they say, is the year it will begin, and as to its end that, at present, is anyone's guess. Some councils were very quick affairs with hard working bishops obviously anxious to get back to their dioceses after a minimum of delay. Lateran I, for instance, lasted only nine days (18-27 March, 1123), while Chalcedon began on 8 October and was over by the 31st, but most of the bishops had left even before the last session. In the fifteenth and sixteenth centuries, on the other hand, councils tended to drag on from year to year with frequent adjournments and even change of place. Of these Trent lasted the longest, with the enormous span of eighteen years — 1545 to 1563.

It will be almost a hundred years since the last council, for the Council of the Vatican was opened on 8 December 1869 and formally suspended in October of the next year, and a hundred years seems by general consent the right sort of gap to allow between councils. In fact there have been twenty in all and we are now in the twentieth century of the Christian era. Moreover there was a period, from the fourth Oecumenical Council held at Chalcedon in 451 to the eighth held at Constantinople in 869, when

councils did take place fairly regularly once every hundred years. But sometimes there have been big gaps as between 869 and 1123 or between 1563 and 1869, while at others councils have come thick and fast as in the twelfth and thirteenth centuries when there were six within roughly a hundred and fifty years.

It is not easy to say on a pragmatic basis just what makes a general council, certainly not the number of bishops, which has varied enormously, nor even their prove-nance. At the first council of all, Nicea, 318 bishops are said to have been present, and there were over 600 at Chalcedon and still more at the Vatican; but at many councils there were fewer than 200, while Trent began with a total of 29 cardinals and bishops combined. It seems likely that the next council will have larger numbers than any of its predecessors, not only because of the great number of Catholic bishops in the world today, but also because of easier means of transport. Numbers indeed are likely to provide one of the chief problems of conciliar organisation because it is extremely difficult for a very large group of men of a great variety of nations to engage in serious discussion.



The early councils of the Church were very far from being full reunions of the episcopate. They were held in the East and only a handful of Western bishops was able to take part in them. Indeed, at the first Council of Constantinople held in 381, there does not seem to have been a single Western bishop present nor even any representative of the Pope. At the Vatican Council about 70% of the total Catholic hierarchy was present and this may well be the highest proportion of any council hitherto.

It will be useful here to examine the provenance of the Vatican Fathers and compare it with what we may expect for the new Council. The Vatican had some 700 members of whom well over 200 were Italian, 70 French, 40 from Austria-Hungary, 36 from Spain, 19 from Ireland, 18 from Germany and 12 from England. There were also some 50 Oriental bishops, another 50 from North America, 30 from Latin America and nearly 100 missionary bishops. Europe then had an easy majority. This time the position is likely to be quite different. The number of European sees has increased very little, and the countries of Europe will probably be represented in 1961 much as they were in 1869. North America, on the other hand, now has over 200 bishops and Latin America over 300; Africa has 200 more, and then there is still Asia and Australia. Of course, many missionary bishops in Africa and elsewhere are in fact Europeans;

nevertheless their episcopal provenance is non-European. But certainly the greatest difference between 1869 and 1961 will be the enormously increased representation of North and South America.

The language of the Council has not yet been determined, though surely the simultaneous translation system now used in all important international meetings will be employed to a greater or lesser extent. Monsignor Bacci, the Vatican's leading Latinist, has already urged that Latin be the Council's official language in which all speeches must be delivered, but many bishops may well find this irksome, and it should be remembered that of the twenty Oecumenical Councils so far held Latin has been the language of only twelve.

What is the point of a general council? Its dogmatic and legislative decisions, approved by the Pope, have of course exactly the same authority as the Pope's own pronouncements, neither more nor less. But if the Pope can do as much, why go to the trouble, it may be asked, of calling a general council? The answer is that the divine authority of Pope and Council is no substitute for human thought and judgement. The Holy Ghost guides Pope and Fathers to the right decision, but he expects them to come to that decision in a normal mature human way. Now, when faced with the gravest issues of doctrine and Church government, it is very difficult for a single man, even aided by his curial advisers, to come to pondered decisions.

Hence the need for a council. It is only necessary to look at the many pages of Trent's infallible decrees to realise that a pope could hardly have settled so many issues of detailed doctrine without conciliar assistance. We may say in fact that a general council is the Church's normal organ for resolving her gravest problems.

Such problems can be of many kinds. If all general councils have not enjoyed a large attendance of members from every part of the universal Church, equally not all have given important dogmatic pronouncements. Indeed, just as some local councils have gathered larger numbers, so too have they made more important doctrinal decisions than some general councils. One thinks of the Council of Carthage held in 418 and that of Orange in 529 in this connection. Some general councils, while reaffirming important doctrinal positions, have had a practical rather than a dogmatic purpose. Even at Chalcedon the bishops intended to decide issues concerning persons — and, above all, to depose Dioscorus of Alexandria — rather than draw up any new definition, and the latter (of such enormous importance) was really drawn from a most reluctant council by the lay imperial officials. But in the history of the Church, councils like Nicea I, Chalcedon, Trent and the Vatican will always be remembered as, above all, of dogmatic significance. The importance of others is more practical, and on this line

general councils seem to have been concerned with three chief works: the deposition of unworthy bishops, pastoral reform (as, for example, the elimination of simony), and, thirdly, the ending of schism. It looks as if the coming council will be concerned more with practical than purely dogmatic questions, and as the deposition of bishops is unlikely to occupy its attention, it will most probably deal mainly with Church reform and Christian reunion.

In fact Pope John XXIII has already indicated that these are to be its two leading preoccupations. With regard to the first, one may think of the fields of liturgy, canon law, and numerous aspects of the apostolate in a rapidly changing world. As to the second, there is the Church's constant desire to see all separated Christians, and especially the Eastern Schismatics, return to her unity. The present pope, as we know, has had particularly close relations with the Orthodox East, while the growth of the Oecumenical Movement in the last half century among non-Catholics has certainly made many of these particularly anxious to end Christian divisions. Yet it is here that it is most difficult to foresee just what the Council will be able to achieve; we can but hope and pray. Clearly the aim must be to make a return to Church unity as easy as possible for non-Catholics by insisting on only truly essential conditions, and permitting every diversity not contradictory to Cath-



olic truth to remain. If this is to be a council of reunion, it will be in the line of the great reunion councils of the past, above all Lyons II (1274) and Florence (1439).

The Fathers of the Council will of course require some recreation, and it may seem a pity that the Olympic Games to be held in Rome in 1960 will be over before their arrival. The Fathers of Trent are said to have entertained the Emperor Charles V, who had come to visit them, with a ball at which they danced themselves, but dancing is not likely to be one of the occupations of the bishops in 1961, though an occasional 'gita' to Subiaco or Assisi will doubtless be allowed.

The chief interest of the Fathers will surely be centred within the conciliar meetings themselves, but here they must beware lest some of the less edifying scenes from past councils be repeated. There was, for instance, that famous occasion at Trent on the 17 of July 1546 when bishops Zanettini and San Felice came to blows over the profound theological issue of justification. And then, on a point of personalities, there was the unfortunate moment at Chalcedon on the

8th October 449 when Bishop Theodoret of Cyprus made his appearance in the assembly. His many friends cried loudly that he was 'orthodox' and 'worthy' to take his place among them. But others, those who sat on a different side of the Council room (and loved him less) shouted that he was a Jew, a 'fighter against God', an 'insulter of Christ', while his friends called back that these were "murderers" and 'agitators'. Order was with difficulty restored by the government officials who were running the Council and who very properly pointed out that such 'vulgar shouts' were altogether unworthy of the episcopate.

There will be no imperial commissioners to call the bishops to order in 1961, but we do not feel that there will be any need for them. Serious differences of opinion there must be but helped by their own Christian good sense and guided visibly by the Pope and invisibly by the Holy Spirit, we can feel entirely confident that the Fathers of 1961 will do all that God's Church expects of them for the development of her teaching and her life.

ADRIAN HASTINGS

Pope John XXIII to a lady who observed that he had a good, but not beautiful face:

*"Madam, the Papal Conclave is not a beauty contest".*

(AFRICAN STAR)

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# PLATFORM

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## The Baptismal Formula in Luganda

**1. Father W. Matthijsen, W.F.**  
**(Bukoba Dioc. Tanganyika)**  
writes:

I CANNOT but admire the holy patience of Father Walser. 30 Years waiting without exploding...

In the Diocese of Bukoba and Rutabo we changed more than 40 years ago the Baptismal formula, together with the sign of the Cross and the doxology: "Gloria Patri..." At least in that respect we are more "progressive" here than in Uganda.

In the Ruhaya Grammar we read: if the preposition "a" is followed by several nouns, it is not repeated, when it refers to something which is possessed in common or again refers to a single purpose intended by several persons. Therefore the sign of the Cross has to be made as follows: "Aha ibara lya Patri na Mwana na Mwoyo Mutakatifu" for it refers to one name, one divine nature. If one says: "elya Patri n'elya Mwana n'elya Mwoyo Mutakatifu" he assumes that there are 3 names.

This Grammar has been composed by a very learned linguist (R.F.E. Kuypers). So we may be pretty sure that he is right.

I hope for Father Walser that his voice will be heard. It is never too late!

**2. His Lordship Bishop**  
**J. van Sambeek examines**  
**the Baptism Formula as it is used**  
**by the Baha:**

MISSIONARIES like discussing the baptismal formula. So we enjoyed the article on this subject in the A.E.R. of January. Here are some reflections on the subject.

In Kigoma Diocese (Tanganyika) we have to speak the ha language, neighbour and relative of the rundi of Belgian Congo. Our formula for baptism is : Ndakubatiza kwi-zina rya Se nirya Mwana nirya Roho Mtakatifu.

The Latin genitive is rendered in our language by the particle -a, which becomes a word when it receives prefixed consonants of the different classes. This word can again be substantively used by prefixing an initial vowel of the classes. The conjunction na (n' before vowel) signifies: and, with. So our baptismal formula sounds literally: I baptise thee in the name of the Father and that of the Son and that of the Holy Ghost.



We are not quite satisfied with this formula, because it contains only two indigenous words and three exotic ones. Only "se" and "mwana" are of our original language. "Se" means 'his father', splendid relative term for the Holy Trinity. It would perhaps be more accurate to name the Son first: "the Son and his Father"; but even as it is, the people have no difficulty in understanding the relationship.

Our word "umwana" means a son, a child, one of the category children. Whereas if you suppress the initial u, it becomes a proper name, said of or addressed to (vocative) one person only. That is what we want for the Holy Trinity.

I said we find three exotic words in the formula. First the word "kubatiza" which does not mean anything to a pagan, although by usage our Christians have got the meaning. I know a tribe in Africa where the Protestants came first and introduced for baptism the word "to wash". Later on the Catholics came there also and took over the word and still use it. But I wonder if the Catholics, had they come first, would have had the revolutionary courage to wash their Christians instead of baptising them? The second exotic word is Roho Mtakatifu, words coming from the Arabic language. Why our first missionaries did not dare to translate literally: mpemu mwiza i.e. white breath or respiration? Perhaps our Christians would have understood a little more of the divine relationship. The third exotic word is: "in the name of",

which means in Latin: "on behalf of", "by the authority of". Our people, before the arrival of Arabs and Europeans, did not translate the idea literally by using the word "name", but used a kind of preposition "kubwa" (on behalf of) or a conjugated verb "ahobaye" which means "where there would have been", "in the place of". In both cases, there was no genitive necessary. But the exotic expression has been introduced now, and it seems that our people can understand the meaning; at the same time we are able to give them by that word a little understanding of the word "person", for which they have no word. Since each person has his name, it is easy to use the word "name" to explain the word "person".

It seems to us that Our Lord, if He had had to send his apostles to preach in -ha, would have said (Mt. 28. 19): "You therefore must go and make disciples and wash them on the authority of Son and his Father and White Breath". But we are not sure that He would have. And therefore we prefer to stick to the imperfect traditional formula, which certainly must be explained. But a new formula would have to be explained also!

### 3. Fr. Einhard Bundschuh, Uwemba Mission, P.O. Njombe, T.T.

"I do not know Luganda and could not tell, whether Fr. Walser is right or not. However, I wish to join hands with him in one respect. We have, in our Diocese,

changed the Hail Mary and the Our Father and the doxology. We had no apostasy and people accepted the change easily and without misgivings. If the change corrects an old mistake, it should be made and without much hesitation. We should not be over conservative. The English catholics accepted the Knox translation, although they are a conservative people. They real-

ized that the old version was obsolete. It being a local problem, I suggest, that the Fathers should discuss this matter in a pastoral conference and then proceed with the change. To err is human, to correct ones errors is humane".

Answers from some Luganda-experts among the Baganda priests will be published in the next issue.

## Catechumenate

Since I have done a good amount of travelling in Tanganyika, I am of the opinion, that a number of priests are hindering the spread of the faith by keeping people too long in the catechumenate. Whilst I certainly do not advocate wholesale baptism without proper preparation, one can certainly go to the other extreme. I know of one area, where people were not baptized for a long time with the result, that they became Mohammedans. Again there is a number of old missions, where the number of christians is numerically too small. In these cases, the people want Baptism, but are deterred by a too long catechumenate.

I suggest that the White Fathers are too slow in some cases too, most likely following the warnings of Cardinal Lavigerie. It must, however, be emphasized, that these rulings were made for North Africa and the situation here is very different from there. I think Cardinal Lavigerie would be the first to realize this, wise and prudent as he was.

I know of one case, where a Lutheran pastor went to the Catholic neighbour and told him to baptize more, else the people would become Mohammedans.

I have been told, that a priest told the Holy Father, Pope Pius XII, that a number of his christians fell away and what should he do about it. The answer was: "Baptize more". It would be interesting to know, whether this is authentic. Probably a reader could enlighten us.

I think this problem would interest many missionaries. We are not concerned about individual souls only, we want this country to become a christian one. If we are over-cautious with the baptism, we shall not succeed.

Probably some learned Father could give us some more guidance, going deeper into the matter. It certainly is a very urgent problem. A discussion of it, if not deteriorating into a bad controversy, would be very helpful.

PASTOR



# Saved by the Resurrection of Christ Our Lord?

POPE SAINT LEO THE GREAT

once started a sermon of his with these words: "It is not unknown to us, brethren, that the Pascal Sacrament is the most important of all christian solemnities". (1) There is nothing very surprising about this statement. Have we not been told all through our christian education, that Easter is the greatest feast of the year? Nor were we just told, we saw it with our own eyes: for Easter is the culminating-point of a three-days preparation, each day of which is filled with beautiful ceremonies each carrying its own message of salvation, and pointing towards Easter Day as to its accomplishment. Then there is the glorious Pascal Vigil with its burst of light in the dead of night, followed by an exalting day of new christian life, and those hundreds of baptisms in some of our young christian communities.

Yet there is something puzzling about it. Why should there be so much fuss about this feast? There is great reason for rejoicing, of course: on this day Christ rose from the dead. "Mors illi ultra non dominabitur". He is not van-

quished; He is victorious at last, and for ever! No one having the least of love for Christ could remain indifferent to this fact. But is this the main purpose of the Liturgy in having us celebrate the Pascal event? It certainly is not! The Liturgy is the mystic cult of the Church, in which the whole Body of Christ solemnly recalls some event of the saving activity of its Head so as to partake of its salutary efficacy while doing so. If we keep the feast of Easter liturgically, it is because Easter has something to do with our salvation. And if it is the greatest feast of the year, it is because the Resurrection of Christ is His most important action as our Saviour. And here we come to a standstill. Resurrection and salvation? This might sound new to us...

We look up the theological textbook of our seminary-days. There we find the question: "How have we been saved?"

"Christus vere et proprie nos redemit sua passione et morte piaculari ex obedientia et amore suscepta" (2)

"Recte passioni Christi in cruce, non exclusive quidem, sed specia-

(1) Passion Sunday, Matines, Lection IV.

(2) Tanqueray, II no 1139.

liter tribuitur ipsa redemptio... specialiter quia inter opera Christi, mors in cruce est opus principium et omnium completivum" (3)

What about the Resurrection? In our current theological textbooks "the Resurrection is an epilogue. The mystery of Redemption is totally at stake on Calvary, and the drama comes to an end at the ninth hour of Holy Friday." (4) Even great classical works on the Mystery of Salvation as Riviere's "Le Dogme de la Redemption", do not utter a word about the Resurrection of Christ. Substantial treatises as Garrigou-Lagrange's "De Christo Salvatore" just mention the fact that Saint Thomas talks about it, while conveniently abstaining from commenting on it. Tanquerey's manual treats the Resurrection as a "scholion". So does the quite recent, valuable text-book "Sacrae Theologiae Summa" by a group of eminent Spanish Jesuits. The Resurrection is proclaimed as the greatest miracle of all time and therefore the most excellent proof of Christ's divinity. It is proposed as the glorious victory of Christ over death and over his enemies who caused it. It is also put forward as a 'must' postulated by the divine character of the Redeemer, since it would not be becoming that the Son of God should be held a prisoner by the very death he came to

make captive. But the Saviour's rising from the dead is not presented as a source of life for us, as a cause of our salvation. It is merely explained as a complement of the redemptive work of Christ, not as an essential and integral part of this work. Protestant theologians already complained about this situation of theological thought in their own ranks. An English theologian wrote in 1905: "It (Christ's Resurrection) is treated less as an essential and integral part of the work which the Lord Jesus Christ had been sent into the world to accomplish, than as something following the work... This is the view of the Resurrection almost exclusively presented to us, both in the teaching of our pulpits and in the writings of our divines". (5) A German protestant thinker puts it this way: "The present theology is exclusively focussed on the Cross of Christ, and in doing so, it has lost the Easter-message in its central biblical situation... For these transcendental realities it has no theological categories; it considers these values as primitive metaphysics which we have no room for in a scientific theological structure". (6) Do we fully deserve the explicit exception made by this loyal theologian concerning our catholic theology? "The catholic Church, he wrote, assumed the true actuality of the glorified Christ into her theological thought in a wonder-

(3) Hervé, II no 574.

(4) As Fr. Durrwell puts it in his most valuable book on the biblical synthesis of our question: "La Résurrection de Jésus, Mystère de Salut", Mappus, Le Puy, 1954, 3<sup>e</sup> édit., p. 15.

(5) Milligan, "The Resurrection of Our Lord", London, 1905, p. 122.

(6) Burger E., "Der lebendige Christus", Stuttgart, 1933, p. 2.



ful way". It is true that the idea of the Resurrection has always been latent in scientific catholic theological thought, but all too rarely it took the eminently explicit place which it deserves, and which it occupies in the sources of revelation.

Why has the redemptive character of Christ's resurrection generally remained in the shade? Is it the fault of the Western mind? It seems plausible to say that the oriental mind is more apt by nature to grasp and express adequately the mystic aspects of revelation. The oriental way of thinking, intuitive rather than conceptual, presents perhaps, greater facilities to express values which are not so easily defined in clear-cut concepts. As a matter of fact the theme of Christ's resurrection as a cause of salvation is more commonly dealt with by the Greek Fathers of the Church than by their Latin colleagues. But a far more important factor seems to be the influence of Saint Anselm of Canterbury in the scientific structure of soteriological treatises. Being one of the first medieval theologians to elaborate a coherent synthesis of the redemptive mysteries, his work was bound to have a considerable influence on later theological thought. Saint Anselm's vision of sin, however, and consequently of redemption, was what we might call very "juridical". Sin is viewed from the angle of mutual relations between God and man: it is fundamentally disobedience, revolt, insult against God. Redemption, then, is the re-establishment of due relations,

Christ assuming our place and meriting by His perfect homage to see us restored to God's friendship. In this perspective there is hardly room for an adequate assumption into the system of Christ's resurrection as cause of our salvation, since its efficacy is not within the realm of merit. — Another historical reason which certainly did not help us any further towards this integration of the Pascal Mystery into scientific theological thought has been the Reformation. It is sufficiently known that the whole of protestant soteriology has been centered exclusively on the bloodstained Cross of the Saviour, bleeding to death as a victim of the divine wrath showered down upon Him as our substitute. — The theology of the 19th century in its turn was obliged to face the problem of Christ's resurrection, but merely to defend its most fundamental element: its **historical authenticity**. Defending Jesus' resurrection against rationalistic and modernistic attacks, catholic theology was entirely focussed upon the historical and apologetical aspect of the Mystery. And so it has been all through the first part of our century.

Not quite though. The very defense of the essential items of our faith against rationalism forced the modern theologians to get back to the foundations of it all: the sources of revelation. Scrutinizing the primitive message for apologetic purposes, they were struck once more by the ever new light of revelation; and among other things,

by the completely central place taken by Christ's resurrection in the biblical presentation of our salvation. Consequently great attention is being given to the Pascal Mystery in present theological investigation. Its essential role in the work of our salvation has first been stressed mainly in theological publications about the salutary efficacy of Christ's human nature. In addition to this, numerous biblical scholars began to write about the saving role of Christ's resurrection, a fact which inevitably struck them in their very study of the inspired text. Consequently theologians started to discuss the matter within the boundaries of theological reviews. Nowadays it is dawning upon them more and more that a revision of our classic treatises should be urged. Nothing has to be changed substantially; what has been said has been rightly said. But the picture is not complete. It has to be adjusted not merely by adding new items, but by melting all items into a new synthesis in which the various aspects of Christ's redemptive activity are shown forth in their correlative function and meaningful coherence. Very valuable efforts have been made in that direction. Even the authors of text-books are aware of it. Monsignor Hervé greatly improved his latest edition by explaining that Christ's resurrection belongs to the integral reality of Redemption, and why this was so. However, there is no question, as yet, in his work of showing the intrinsic coherence between Cross and

Resurrection, a fortiori no question of explaining why Christ's resurrection is the greatest salutary act of the God-man.

We ought to be convinced then that our understanding of Redemption is not complete as long as we do not grasp the salutary aspect of Christ's resurrection. It is not merely the excellent proof of His divinity, nor simply the complement of Redemption achieved by the Passion, but it enters into the very essence of Christ's saving activity as one of its constitutive elements. "The core of the matter is not reached till it is perceived that the Resurrection of Jesus is not simply an external seal or evidential appendage to the Christian Gospel, but enters as a constitutive element into the very essence of that Gospel. Its denial or removal would be the mutilation of the Christian doctrine of redemption, of which it is an integral part... It might almost be said to be a test of the adequacy of the view of Christ and His work taken by any school, whether it is able to take in the Resurrection of Christ as a constitutive part of it" (7).

A series of articles will aim at helping us to discover this theological truth of major importance more vitally. No sensational findings will be revealed. We shall only have to investigate a little more than we, perhaps, did before, the rich message of revelation itself, and to expound the profound theo-

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(7) Orr J., "The Resurrection of Jesus", London, 1908, p. 274-275.



logical synthesis of it all, built up already centuries ago by a scholar and a saint whom the teaching power of the Church cherishes as the adequate expression of its mind: Saint Thomas Aquinas. For, amidst the general Anselmian trend of soteriological thinking, Bonaventure, Albert the Great and Thomas Aquinas were not blind as to the revealed fact of the salutary efficacy of the Resurrection. They saw it and assumed it into their speculative synthesis. We should not be as naive as to think that "returning to the Sources", as it is called, is an invention of modern theology. The great scholastics spent years in exploring and expounding the Scriptures in their lectures, before writing whatever Summae they may have produced. Christ's Resurrection, cause of salvation, then, is an integral part of Saint Thomas' soteriological synthesis, and it is all the more astounding that this essential point of his doctrine on redemption was lost to later generations, as there have always been theologians claiming to be authentic disciples of the Angelic Doctor. But let us not institute a legal process against history. We only want to acknowledge the fact that we have not to start from the very beginning in order to integrate Christ's resurrection into our modern treatises on Redemption. It has been done before, and well done. It will only be a matter, then, of re-discovering treasures hidden under a coat of dust.

Before entering, in a subsequent article, into the discussion of the biblical message with regard to our point, we might still ask whether the Church, as such, apart from theologians and scholars, has given any sign of belief in a salutary efficacy of Christ's resurrection. A glance at Denzinger-Bannwart's "Enchiridion Symbolorum" will reveal plenty of authoritative statements on the fact of Christ's resurrection, on its historical authenticity, but none on its salutary value. The teaching power of the Church does not usually intervene solemnly in doctrinal matters unless there is some major reason for doing so, and as a general rule this reason will be in order to condemn deviations, or prevent them by canalising a lively doctrinal discussion before it is too late. This has been the case for the historicity of Jesus' resurrection, not for its saving power. But it is highly significant that this very point is largely elaborated in one of the most important and influential documents of the ordinary teaching power of the Church: the Catechism of the Council of Trent. And this all the more so, because the whole attention of theology at that time was concentrated upon the Cross, since catholic theologians, confronted as they were with protestant errors on the subject, were bent on defining more accurately the meaning and bearing of the redemptive sacrifice of the Cross.

Explaining the 5th article of the Creed, the Catechism thus states

the salutary efficacy of Christ's resurrection:

"Lastly, we have to teach that the Lord's resurrection was also necessary for this reason: in order to achieve the mystery of our salvation and redemption. For, through His death Christ freed us from our sins, but rising from the dead He restored to us the precious goods we lost through sin. That is why we find Saint Paul saying: Christ has been given up for our sins, and He rose for our justification..." (8)

The Catechism goes on to explain the benefits we derive from Christ's resurrection:

"... Secondly, Christ's resurrection also caused (literally: gave birth to) our own bodily resurrection, both while it is the efficient cause of this mystery and while we all have to rise according to His example... since, whatever it was that God wrought in the mystery of our salvation, He made use of Christ's humanity as an instrumental cause. That is why His resurrection was a kind of instrument to operate our own... And this also holds for what concerns the soul, dead through sin..." (9)

And this is one of the conclusions drawn from the explanation:

"In Christ's death we not only recognize a figure of how we have to die to sin, but we also draw from it the strength to do so.

Likewise, His resurrection bestows on us the strength to obtain justification, so that we may live in the newness of life to which we have risen, serving God devoutly and holily. This, then, is the main effect the Lord meant to bring about by His resurrection: that we, who died to sin and to the world with Him, might also rise with Him to a new, disciplined way of living". (10)

A whole theology of the Resurrection underlies these short passages. In the full text, there are numerous quotations of Saint Paul and it is particularly striking that the first part of it is entirely built on the pattern of the III, 53, 1 of Saint Thomas' *Summa*. One has but to put *Caput VI*, No. 12 of the catechism next to the "*corpus articuli*" to find that the parallel, to say the least, is striking. It is not improbable that Saint Thomas has been a source. If so, we are confronted with a fact of the highest significance: in an official catechism, launched with the avowed purpose of bringing the traditional orthodox expression of revelation down to the common people in the spirit of the Council of Trent, we find an explicit explanation of this point of doctrine, in a trend of expression which goes back to the core of medieval theological thought.

After all, it could not be otherwise. The idea of Christ's saving resurrection is alive in the liturgical prayer of the Church. The Secret, for instance, of the Annunciation

(8) *Pars Ia*, *Caput 6*, No. 12.

(9) *ibidem*, No. 13

(10) *ibidem*, No. 14



literally mentions the "salutiferae Resurrectionis potentiam". An allusion to this may surprise us at first on a feast such as this. It does so no longer when one understands the outstanding place of Christ's resurrection in the plan of this redemptive Incarnation which we commemorate on that day. The Collect of the feast of the Holy Rosary says that our salvation has been wrought by the life, death and resurrection of Our Lord. That is why the Church, every day, having renewed the Sacrifice of Calvary in the consecration of Mass, refuses to consider the Cross as the only source of salutary grace bestowed in Holy Mass: "Unde et memores... that is why we commemorate the blessed Passion of Your Son... but no less (nec non et) His Resurrection, and also His glorious Ascen-

sion..." If we keep in mind that a liturgical commemoration is not a mere remembrance of ancient memorable events, but a putting into contact of self with a source of salvation, we will understand that daily Mass is a profession of faith in the salutary efficacy of Jesus' resurrection. And rightly so, since, as the Preface of Easter puts it: "Ipse verus est Agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit et vitam resurgendo reparavit." The parallel reminds us of another one: "traditus est propter delicta nostra, et resurrexit propter justificationem nostram". (11).

This, you will agree, calls for further investigation.

M. NEELS W.F.

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(11) Rom. 4, 25.

○ MY LORD JESUS, I believe, and by Thy grace will ever believe and hold, and I know that it is true, and will be true to the end of the world, that nothing great is done without suffering, without humiliation, and that all things are possible by means of it.

CARDINAL NEWMAN.

# The Legion Comes to East Africa

THE YEAR 1936 is a golden one in the history of the Legion in Africa, for it is the year in which that truly remarkable Legionary, Edel Quinn, arrived in Nairobi, East Africa, to begin the most fruitful and grace-bearing campaign of lay missionary endeavour which Africa has witnessed in modern times. Obviously it is quite impossible to record adequately in this brief composite pen-picture of the rise and progress of the Legion in Africa the amazing and thrilling epic of Edel Quinn's eight years of envoyship, which resulted in planting the Legion firmly and widely in the vast territories of East and Central Africa and in Mauritius in the Indian Ocean. Fortunately the reader can be referred to the classical study and record of Edel Quinn's life and work by Bishop L.J. Suenens, Auxiliary Bishop of Malines, Belgium (1). In a letter to the author, His Holiness Pope Pius XII declared: "May this book meet with the most favourable reception". Further, His Excellency the Internuncio to China, Archbishop Riberi, who as Apostolic Delegate to Africa in 1936 had sponsored Edel Quinn's envoyship

and had watched her heroic campaign with ever-growing admiration, has made this remarkable statement: "Edel Quinn has influenced the course of history". Therefore, to become acquainted with Edel Quinn in Bishop Suenens' 'Life' and to make contact with her heroic spirit and amazing missionary labours is a really rewarding spiritual tonic, and, incidentally, is a perfect commentary on the principles and technique of the Legion of Mary.

When the Bishop of Zanzibar, the Most Rev. Dr. Heffernan, C.S. Sp., invited the Legion to send an envoy to East Africa, Edel Quinn literally jumped at the idea, and no more perfectly equipped envoy could be found anywhere. Before she left home she was fortunate to meet in Dublin His Excellency Archbishop Riberi, a former Auditor to the Apostolic Nuncio to Ireland, and at that time the Apostolic Delegate to missionary Africa. His Excellency warmly endorsed the decision to send an envoy to his territory and the choice of Edel Quinn to fill the position had his full approval. One meeting with her was sufficient to convince even the most casual observer that this quiet-spoken, cheerful, pleasant mannered and good-looking young girl knew what she was about and was well

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(1) "Life of Edel Quinn" by Bishop L.J. Suenens, C.J. Fallon Ltd., Parkgate St. Dublin, Ireland, 7/6 (cloth), 3/6 (paper cover). Also available in various European and other languages.



aware how much depended upon her mission. One point alone was doubtful - her health. Edel was very delicate, had spent some years as a complete invalid and still carried with her the effects of that illness. But this problem was quickly settled by herself and her family who argued that if Our Lady wanted Edel, it was up to her to take care of her child. To Our Lady they gave her. Edel set sail for East Africa on October 30th, 1936.

On his return to Africa, the Apostolic Delegate came into close contact with the Legion of Mary during his visitation of the missions in Nigeria and the Gold Coast. He visited the Legion's birth-place in Africa and saw what was being achieved in Calabar and in the adjacent territory. His Excellency had known the Legion well in Dublin and had greatly admired both its spirit and methods, but, Africa, a young missionary country, was not Dublin. Very wisely he decided to wait and see the Legion at work in Africa. What he witnessed of the spirit and performance of the African Legionaries working in West Africa so convinced the Apostolic Delegate of its suitability to the missions that he declared: "The working of the Legionaries, like an army arrayed in battle, under the leadership of Mary, Our Queen, is something so inspiring and strengthening that we can hardly think of anything better". His Excellency further stated that during his visit to the West, the Ordinaries of Nigeria and of the Gold Coast had adopted the

Legion of Mary as the best means of developing the lay apostolate. In addition, the Apostolic Delegate had received a glowing report from Bishop Heffernan of the remarkable progress of Edel Quinn's envoyship in the East. Therefore, he decided, to quote his own words: "that the time had come for recommending to the Ordinaries of East Africa something which will prove very energetic for the advancement of true Christianity in our African territories. So far I like to think that the Legion of Mary is the nearest approach to the ideal of Catholic Action as fostered by the Holy Father". At the same time His Excellency gave Edel Quinn an earnest recommendation to all the Bishops of East Africa.

The Apostolic Delegate's remarkable letter of recommendation of the Legion and the Legion's envoy set the stage for Edel Quinn's epoch-making extension campaign in East and Central Africa, and it put the seal of high approval on the organisation. The Legion of Mary had become a vital piece of mechanism in the hands of missionaries—their ally and handmaid in the noble task of bringing the Gospel to every creature.

From the time of her arrival in Nairobi in November, 1936, until her death there in May, 1944, Edel Quinn demonstrated to bishops, priests and laity how the simple but effective mechanism of the Legion could be utilised in spreading the Gospel. In doing so, she travelled the roads, tracks, jungle paths and swamps of Kenya, Uganda, Tanga-

nyika and Nyasaland—and then on to Mauritius—for the cause of the lay apostolate. By foot, by bus, by car, by bicycle, and by everything else that moves in Africa, she crossed and recrossed the vast spaces which separated the various dioceses and left behind in each a flourishing Legion foundation. In her journeys by car, her only companions were her African driver and his gun. She ate and slept anywhere and everywhere; always she accommodated herself to the ways and customs of the missionaries and of her African friends. In four and a half years she travelled ten huge African dioceses and the Island of Mauritius and was responsible for the organising of two hundred and fifty praesidia and twenty Legion Councils. Almost all the time she battled heroically against the ravages of a dread disease. By sheer force of will she kept on her feet when by normal standards she should have been in her grave.

Edel had planned also to visit the islands of Madagascar and Reunion, but the severe travelling restrictions of the war years made this impossible. Later on, the Legion in Mauritius fulfilled her intention by assisting greatly in the task of introducing the Legion and in the subsequent extension of the organisation throughout both islands.

Her outstanding gifts of character and her vivacious, captivating, yet modest and respectful manner at once won the esteem and confidence of everybody. Bishop after bishop

gave her a free hand in establishing the Legion, while the Africans themselves flocked to her and responded automatically to the spell of her influence, guidance and training. Problems and difficulties in plenty came her way, against which she matched her spirit of absolute trust in, and union with, Mary, and her gift for taking infinite pains to find a solution in keeping with Legion tradition and rules. Her capacity for really hard work, her acute intellect and notable organising ability, her dogged determination in overcoming every obstacle, her utter self-sacrifice which obliterated self in all she did, her deeply spiritual outlook by which she ordered her life in conformity with the will of God—all these qualities were brought to bear relentlessly on the tasks in hand with but one possible result: the triumph of grace in everything she touched.

It was no surprise, then, to learn that her resolute will to live and to work for the Lord had triumphed over a terrible crisis which befell her at Lilongwe, Nyasaland, in 1941, when she fell ill of dysentery, malaria and pleurisy. Normally, that illness should have proved fatal. But when some time after that dire illness the envoy arrived back in Nairobi we get this perfect picture of her from one who met her at the airport: "Last time we heard of Edel Quinn she was at death's door. But now she steps out of a 'plane here as lively and full of beans as ever. Extension work has gone with a bang since she arrived". She was back on the road again—dyna-



mic, captivating, conquering—to consolidate the gains and to extend the Legion further afield. In Nairobi itself she set up a Regional Governing Body and developed and trained the local Legionaries in the task of perfecting the organisation. She utilised as many Legionaries as possible in giving a helping hand with the after-care of new branches both by visitation and correspondence, and in this process she discovered and trained her successor, Miss Catherine Dickson, who was destined to complete the envoyship after Edel's death.

But that almost fatal illness had left its mark on Edel's already frail and wasting constitution. Her last letter home of May 4th, 1944, told a tale of one completely spent in the service of others: "The last few weeks in Kisumu proved too much for me. The climate was hot and damp and a good deal of work had to be done. So I have returned to Nairobi where I am having a complete rest and shall continue it for some weeks more. Then I shall take up the correspondence with Legion Centres and concentrate on it. Just now I do a little work each day."

Eight days later—May 12th—Edel Quinn died in Nairobi and was honoured by being buried in the cemetery reserved for the missionaries. But, the immortal spirit which vivified her frail body has spread abroad its mighty influence far beyond the limits of the African Continent. Mark well the testimony of the distinguished

prelate who sponsored and watched her envoyship and who later became the Interruncio to China, His Excellency Archbishop Riberi: "Without the astonishing success of Edel Quinn's apostolate in Africa, it would have been difficult to find the courage to launch the Legion of Mary amidst the adverse and hazardous conditions which afflicted China in the postwar period. Hidden in the depths of the African bush, Edel Quinn was helping, without knowing it, to save China. She is destined by sheer force of example to influence the course of history"

... Yes, Edel Quinn's dauntless apostolic spirit and example is helping to fashion souls who are bent on the service of God and Mary in which she spent herself so magnificently. May she win for Legionaries and for all others engaged in the apostolate the grace to follow on the high road which she marked so clearly on the African Continent—the highway of perfect giving which is the art of perfect living, the art of which she was so great an exponent!

On March 12th, 1958, a notice was issued from Archbishop's House, Nairobi, stating that the Archbishop of Nairobi, Most Rev. Dr. John J. McCarthy, C.S.Sp. had set up a tribunal to deal with the cause of the Servant of God, Edel Mary Quinn. It is interesting to note that His Eminence the Cardinal Archbishop of Quito, Ecuador, was so impressed by reading Bishop Suenens' *Life of Edel Quinn* that His Eminence composed this prayer

for the beatification of the Servant of God:—

“Jesus, Model and Source of all holiness, who didst infuse into the soul of Thy servant, Edel Quinn, the spirit of mortification and love of Thy Cross, forgetfulness of self and total abandonment into Thy adorable hands, and didst inflame her heart with a burning zeal for the salvation of souls; grant, if it be Thy will, that the example of her virtues may become known throughout Thy Church for the instruction of all who acknowledge Thee as their true Master and only Saviour and for the encouragement of all those who, in the Legion of Mary, serve the apostolate under the glorious standard of Mary Immaculate”.

Catherine Dickson, president of the Senatus of East Africa and a co-worker of Edel Quinn, became Legion envoy in 1947, and continued to build up the Legion with great zeal and earnestness. The Legion Handbook is now published in Luganda and Swahili, and the organisation is working in almost all the dioceses of East and Central Africa. Many warm tributes have been paid to the spirit and performance of the Legionaries in the troubled districts of East Africa, where, in spite of real dangers and many trials, their apostolate has been of invaluable assistance to the Church in the time of testing. The former Apostolic Delegate, His Excellency Archbishop Knox, who was himself a Legion spiritual director in Rome

where he had introduced the Legion of Mary to the great College of the Propaganda, gave the Legion every possible support and encouragement and endorsed the recommendations of his predecessors to bishops and priests. In writing to the spiritual director of the Legion in one archdiocese, His Excellency said: “It is a consolation to know that the Legion of Mary is so well organised and I hope that the Legion’s apostolate of active membership will soon reach those places which are still untouched. If the Legion is run on a sound basis and follows the rules closely, it must be, as has already been proved, a source of very great blessings and a really efficacious means of establishing the Kingdom of Christ”.

In May, 1958, Mr. D. O’Donovan, an experienced Legionary from Cork, Ireland, who had been a teacher for three years with the Fathers of St. Patrick’s Missionary Society in Eldoret Prefecture, Kenya, was appointed Legion Envoy to East Africa. Mr. O’Donovan, often visiting the Senatus in Nairobi, proceeded to Nyasaland where he is engaged in perfecting and extending the organisation. He hopes to have time to follow in the footsteps of Edel Quinn and to visit as much as possible of the territory where she founded the Legion.

The Sacred Congregation of the Propagation of the Faith in Rome has taken a paternal interest in the Legion apostolate on the missions and has continually recommended the organisation to its distinguished Representatives abroad. In a



letter to the Concilium of the Legion of Mary, dated February 13th, 1951, and signed by the Cardinal Prefect and the Cardinal Secretary of the Sacred Congregation, His Eminence wrote as follows:—

“This Sacred Congregation, De Propaganda Fide, appreciates highly the work of the Legion of Mary in the mission field and recognises the solid training the members have received in order to withstand the severe and ruthless persecution in China. May Almighty God continue to bless the Legion of Mary throughout the world and especially in mission countries”.

The main purpose of this article has been to show that the working of the Legion of Mary in missionary countries should result in the application of two great forces: (a) the principle of methodical organisation which is always attended by increase in interest and power; and (b) that most potent element, the mother-influence of Our Blessed Lady, which is attracted in fullness by the Marian system of the Legion

and is lavished on souls through the medium of its intensive apostolate. In a word, the Legion should mean Mary at work in a mission or parish. Whatever success and blessings have marked the Legion apostolate are due to the power and influence of Mary whose spirit and virtues Legionaries are continually urged to study and put into practice in all their operations. We are told that in earlier ages when entire countries were rapidly converted, Saint Cyril declared emphatically at the Council of Ephesus that it was by Mary they were won to Christ. Therefore, if through the Legionary apostolate, this most fruitful action of Mary can be enabled to exert itself in the mission fields, it does not seem foolhardy to hope that once again will be repeated the wonderful re-birth to which Saint Cyril referred, so that entire nations will joyfully turn towards the Christian faith and become active members of the Mystical Body of Christ, richly nurtured and powerfully sustained by the Mother of Christ and of all men.

JOHN NAGLE.

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“We must have a heart firmly convinced of the grandeurs, the privileges and the functions of her who is at the same time the Mother of God and the Mother of men; a heart penetrated with the truth that the struggle against our defects, the acquisition of virtue, the reign of Jesus Christ in souls, and so the security of sanctification and salvation are in proportion to the degree of our devotion to Mary.” —

DOM CHAUTARD.

# Roman Documents in 1958, of Practical Importance

**W**E HAVE become accustomed to surprising changes of adaptations emanating from Rome, during the regime of the late Pope Pius XII. It would serve no purpose to speculate what may be in store for us under the successor of Pope Pius XII, but it does serve a purpose to cast a quick glance at the various decisions and documents from Rome which have proved of direct practical importance for the missions.

On Febr. 5th the Sacred Congregation of Rites issued a decree empowering Ordinaries to grant the faculty to bless the Ashes also at an evening Mass, although the ceremony has already been celebrated at a morning Mass.

In the June issue of the "Acta Apostolicae Sedis" new statutes for the Apostleship of the Sea were published, providing that seamen may fulfill their Easter duties at any time during the year. The decree also prescribes that an episcopal commission, entrusted with the task of presiding over the activities of the organisation, be set up in every country and that, should this be impossible, a Bishop of some seaport city be deputed by the Hierarchy of the country.

Although of no direct import-

ance to territories outside India it may be of interest to report the liturgical indults which have been granted in the course of 1958 to Bishops of India. First of all permission has been granted for the celebrant to repeat the Epistle and Gospel in the vernacular; to recite the Kyrie and Gloria in the vernacular, and to read only once in the vernacular the 'lectiones Sacrae Scripturae' during the ceremonies on the last three days of Holy Week (including the Passion and the prophecies, if they are not sung). Also permission was granted to translate other blessings of the Ritual, which had not been allowed until now, but the use of the vernacular for the exorcisms in Baptisms was refused. It is interesting to note that these indults have been granted directly by the Congregation of Propaganda without reference, it seems, to the Holy Office or the Congregation of Rites. This would mean that the S.C. de Prop. Fide has now the power to give these indults immediately to mission countries.

A lengthy Instruction was issued by the Sacred Congregation for Religious concerning the practice of co-education. The Holy See declared that, while coeducational



secondary schools are not approved in principle, there are cases when there is no alternative to having both boys and girls attend the same Catholic high (i.e. secondary) school. In such cases, it said, every attempt should be made to maintain separate boys' and girls' classes and activities, especially in lessons on the Sixth Commandment, in certain biology and psychology classes, and in sports and play periods. The Instruction treats of the regulations which must be borne in mind and respected whenever coeducational high schools are necessary. It says that, wherever possible, "coinstitution" instead of coeducation should be adopted. The Instruction notes that such an arrangement — in effect separate schools for boys and girls in the same plant and under the same administration, with boys and girls sharing the same library and science laboratories at different hours—removes the problem of coeducation and at the same time is less expensive than separate schools.

If even coinstitutional schools are impossible, the Instruction states, Ordinaries should submit the reasons in their quinquennial reports to the Holy See so that the Holy See can keep abreast of developments in mixed schools. The Instruction said that Ordinaries should see to it that these principles and regulations are applied according to the requirements of their own dioceses. It remarked that it would be inadvisable for the Holy See to elaborate all

precautions to be observed in mixed schools, since circumstances vary from country to country.

On February 14, 1958, the Supreme Congregation of the Holy Office reminded local Ordinaries that, in virtue of their right and duty according to canon 1261, §1, they should not permit the introduction of new rites and ceremonies or lessons and prayers into divine offices or the subtraction of anything from divine offices without consulting the Apostolic See. The secular and regular clergy were warned to observe canons 1257 and 1259, § § 1-2.

On February 18, the same Congregation published a 'Monitum' concerning the baptism of infants '*quamprimum*'. In view of the practice in some places of delaying the Conferring of Baptism for reasons of convenience or of a liturgical nature — favoured by "some opinions lacking solid foundation, concerning the eternal salvation of infants who die without Baptism" — it reminded the faithful that infants should be baptized *quamprimum*, in accordance with canon 770. The Monitum asked that pastors and preachers urge the fulfillment of this obligation.

Finally an Instruction issued by the Sacred Congregation of Rites in September 1958, lays down rules to ensure that all the faithful actively participate in the sacrifice of the Mass, with special reference to the principles enunciated in the Encyclicals "*Mediator Dei*" and "*Musicae Sacrae Disciplinæ*".

As this document is of eminently practical importance, it will be dealt with in a special study in the July issue.

These then are the main documents which have a direct interest for us, missionaries, although their application in the mission territories, will of course differ and even

be delayed before being put into practice due to various unpredictable circumstances. However, the Ordinaries are our final guides of when and how these Roman Instructions should be put into practice in our mission territories.

J. DE REEPER.

## Our African Bishops

"The ultimate purpose of missionary labour is to establish the Church firmly and permanently among new peoples" (Encycl. Evangelii Praecones). The list shows a steady growth.

### HIS LORDSHIP

		CONS.
1	Bishop Joseph KIWANUKA (1)	Bishop of MASAKA (Uganda) 1939
2	Hailé — Mariam CAHSAI	Ap. Exarch of ETHIOPIA 1951
3	Ghebre JACOB	former Ap. Exarch of ERITREA 1951
4	Laureanus RUGAMBWA	Bishop of RUTABO (Tanganyika) 1951
5	Aloys BIGIRUMWAMI	Vic. Ap. of NYUNDO (Ruanda) 1952
6	Prosper DODDS	Bp. of ZINGUINCHOR (Senegal) 1952
7	Joseph BOWERS	Bishop of ACCRA (Ghana) 1952
8	Emmanuel MABATHOANA	Bishop of LERIBE (Basutoland) 1952
9	Dominic EKANDEM	Aux. Bp. of CALABAR (Nigeria) 1953
10	Bonaventura DLAMINI	Bishop of UMZIMKULU (Natal) 1954
11	Ireneo DUD	Vic. Ap. of RUMBEEK (Sudan) 1955
12	Paul ETOGA	Aux. Bp. of YAOUNDE (Cameroons) 1955
13	Thomas MONGO	Bp. of DOUALA (Cameroons) 1955
14	Dieudonne YOUNGBARE	Bp. of KOUPELA (Upper-Volta) 1956
15	Elias MCHONDE	Aux. Bp. of DAR-ES-SALAAM T.T. 1956
16	Pierre KIMBONDO	Aux. Bp. of KISANTU (B. Congo) 1956
17	Cornelius CHITSULO	Vic. Ap. of DEDZA (Nyasaland) 1956
18	Maurice OTUNGA	Aux. Bp. of KISUMU (Kenya) 1956
19	Bernardin GANTIN	Aux. Bp. of COTONOU (Dahomey) 1956
20	John Kwao AMUZU AGGEY	Aux. Bp. of LAGOS (Nigeria) 1957
21	John ANYOGU	Aux. Bp. of ONITSHA (Nigeria) 1957
22	John Kodjo AMISSAH	Aux. Bp. of CAPE COAST (Ghana) 1957
23	Araste Mariam YEMMERU	Ap. Exarch of ERITREA 1958
24	Edward RANAIVO	Bishop of MIARINARIVO 1958
25	Charles MSAKILA	Bishop of KAREMA (Tanganyika) 1958
26	Anthony NWELO	Bishop of UMUAHIA (Nigeria) 1959

(1) His Lordship I. RAMAROSANDRATANA, consecrated with Bishop Kiwanuka, died in 1957.



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## NEWS IN BRIEF

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### International Eucharistic Congress

Munich, the capital of Bavaria (Germany) has been chosen as the centre of the 37th International Eucharistic Congress. It will last from 31st July till 7th August, 1960. No effort will be spared to make worthwhile preparations. There is a Local committee which cooperates with the "Permanent Committee for Eucharistic Congresses in Rome" and with National Committees for Eucharistic Congresses in the different countries. The Secretariate will give every information desired to those interested in the great event. It provides Admission Cards for the Congress, Tickets for special performances of the Passion Play in Oberammergau, and arranges accommodation.

All inquiries to be addressed to:  
**Eucharistischer Kongress,**  
MÜNCHEN  
33, Brieffach,  
Germany.

### NIGERIA

His Lordship Richard Finn, S.M.A. (in the last issue erroneously spelt: Flynn, Ed.), the first Bishop of Ibadan, was consecrated on the 8th February. Right Rev. Anthony Nwelo has been appointed first Bishop of

the newly erected Diocese of Umuahia.

### GHANA

#### Regional Marian Congress

The Nandom Marian Congress from 6 till 8 Dec. 1958 - held on occasion of the Silver Jubilee of Nandom Parish (Tamale Diocese, Ghana) was an impressive manifestation of faith by the Dagartisi. The Apostolic Delegate and eight Bishops attended the Congress, surrounded by more than 30,000 people. The Northern Regional Commissioner, Mr. L. Abavana, representing the Prime Minister Dr. Kwame Nkrumah, praised the work of the Mission: "The Government of Ghana is grateful for the efforts made by the mission in this country in the past and it looks forward to the work which will be done in the future".

The highlight was doubtlessly the Jubilee Mass of the Congress celebrated by the Apost. Delegate on Sunday afternoon, while 24 priests were simultaneously saying their Masses on altars prepared all round the square.

### UGANDA

The Very Rev. Fr. Angelo Tarantino, of the Verona Fathers, has been appointed first Bishop of Arua (West-Nile District).

## **KENYA**

His Lordship Bishop Hall (Kisumu, Kenya) hopes to consecrate his new cathedral in Kisumu on the feast of its Titularis, St Therese of the Child Jesus, October 3rd.

## **TANGANYIKA**

His Lordship Charles Msakila, Bishop of Karema, was consecrated by the Holy Father in St. Peter's on December 27th, 1958. His Lordship Bishop Eugene Arthurs, I.C., first Bishop of Tanga, will be enthroned on the 12th April, 1959.

## **NORTH RHODESIA**

Right Rev. Adolf Fürstenberg, W.F., was appointed Bishop Titular of Termesso and Vicar Apostolic of Abercorn.

## **CATH. SOC. GUILD in AFRICA**

Rev. Fr. Paul Crane, S.J., Secretary of the Cath. Soc. Guild (Ox-

ford) is very successfully touring East Africa to help a Social Movement in these territories.

## **THE CAMEROONS**

**Bride payment custom condemned.**

In virtue of Cn. 335 Archbishop Graffin of Yaoundé (French Cameroons) has forbidden any one under pain of sin, to accept or offer money in payment for a bride.

This custom, as it exists at present in the Cameroons, is intrinsically evil. The human person is object of a true commerce, because the father sells, in the very sense of the word, his daughter and the brother his sister. Such practice of giving money in exchange for a bride, (wrote His Grace in His Pastoral Letter,) destroys the natural freedom to which every individual is entitled, regardless of sex.

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**Casus Conscientiae for next issue:**

### **Pauline Privilege.**

Maganga and Kabula were validly married both being infidels. When, after a year, Maganga took another wife, Kabula ran away and her parents returned the dowry. Then she started following instructions at the Protestant mission where in due time she was baptized. Soon afterwards she contracted a new marriage with an unmarried pagan called Shija. The latter is presently a catechumen and due shortly to be baptized but he can in no way persuade Kabula to become a catholic. Now the parish-priest asks himself what he has to decide concerning the union Shija - Kabula.



# The Editor Answers

To read the reactions after the publication of the first issue was sheer delight. A few out of many be quoted:

*"What a pleasure to read such an objective and definite journal".*

*"I take the opportunity to congratulate you on the excellent turn-out of the first issue and I hope that you will be able to continue in the same style"* (Uganda)

*"I found the first number both very interesting and informative".* (Mauritius)

*"An excellent start. Keep on"*

*"Your beautiful A.E.R."*

(Kenya — North. Rhodesia)

*"The Fathers of our vicariate are very pleased with your leading initiative. Congratulations!"* (Sudan)

*"Very attractive presentation and solid articles. If you succeed to keep this standard, it will be first class".* (Nyasaland)

*"The issue pleased me very much. The articles are quite interesting and I admire the variety of collaborators"* (Switzerland)

A very eloquent anthology! Such a reception is extremely encouraging for the editor and for the potential authors too, I hope. In the physical impossibility to answer the kind correspondents

individually may I thank here all of them and those as well who contributed to the materialization of the first issue.

Unfortunately my wish that the West would be better represented in this issue, could not be fulfilled. But this is only due to the long distance which separates us. Next time better.

Fr. E. de B. at V.

*"The article by Father de Reeper on the Church tax is excellent in so far as it concerns the theory. Is however the pastoral aspect of this grave problem not too much neglected?"*

A contribution on the practical implications would be welcome. Refusal of the Sacraments can be permitted, but when could it be advised? The Platform is waiting for suggestions...

Fr. E. D. at K.

*"I missed in Fr. Peter's article — very good indeed — a paragraph on the role of Our Lady in the Mystical Body. Is she not Its Queen and Mother?"*

The author intended to write a series of articles on the Mystical Body. To his great regret — and ours — he is unable to materialize his purpose. However, Mother Mary's place and function deserves

a full article. It will come in tempore opportuno.

Fr. N.G. at B.:

"I just wonder whether you do not give us a chance to subscribe for two or three years at once?"

There is not the slightest objec-

tion against doing so, but, as we cannot foresee the changes which may happen in future — several well-wishers would like to see a more frequent publication — I had rather consider the amount paid in advance as a kind of deposit.

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## BOOK REVIEW

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### PRACTICAL BOOK SHELF

#### 1. Communism

'Read' books on Communism! My dear bookworm, what do you take me for, a seminary professor? It's no good — quite unpractical — and anyway I simply haven't the time; no, no, no, why you will be asking me to study Buddhism next!"

Father, dear father, do stop a moment. You know perfectly well really that a knowledge of Communism is not like knowledge of Buddhism at all. Actually it is completely practical, indeed I may even say that it is essential for everyone of us here and now. This is a study we *cannot* neglect; and the reason why is quite simple: such neglect would endanger our whole future work in Africa. Communism has destroyed the missions of China, and it will do the same here if we do not prevent it, and we cannot prevent it unless we all know clearly what we are up against, and what we have to do.

There can be two failings here: one is to exaggerate the immediate danger, the other is to minimise the ultimate and real danger. We can only avoid these failings by knowledge

— knowledge of Communist doctrine, of Communist methods and thirdly of Communist activity in Africa. Now there is only one way to start acquiring accurate knowledge and that is by reading; this is all the easier as there are a fair number of small, easily obtained, and well-informed books which really will help us on this subject.

First, for a knowledge of Communism in itself we cannot do better than obtain *Frank Sheed's* COMMUNISM AND MAN (Sheed & Ward, 204 pages, 1948, price 6/-.) With this in our hands and our heads we should know very well what Communism doctrine is and how its arguments may be met. Next, I may list *Douglas Hyde's* valuable THE ANSWER TO COMMUNISM (paper cover 2/6; cloth 5/-). A third little book is *Father R. Vezeau's* COMMUNISM OR GOD, (1) (98 pages price 1/-.)

This one is aimed at those — still, alas, too numerous — who don't really admit that Communism is essentially

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(1) It can be obtained through Alpha Centauri Editr., Via Lausa Mantegazza 38 Roma or "Tanganyika Mission Press", Book Department, Kipalapala, P.O. Box 314, TABORA, Tanganyika, B.E. Africa.



against God, against all religion. It of one on the Cameroons, are frankly decisively proves, out of the mouths disappointing. Too many people when of the four chief Communist writers speaking on this subject seem satisfied (Marx, Engels, Lenin and Stalin), that with vague generalisations and unverified rumours. The fact is that no the victory of Communism must involve the destruction of religion. This one knows the present state of Communist activity in Africa; and this, after is a most useful little book for convincing lay Catholics of the real danger to their faith of playing about all, is not surprising. Communists do not publicize their activities. They with Communism. (2). train their leaders as secretly as they can.

However it is not sufficient to have a grasp of Communist doctrine, we must also know what their methods for capturing a country are and how we may resist them. On this there are two excellent and cheap books. One is *Dufey and Hyde's RED STAR VERSUS THE CROSS* (141 pages, Pater Noster Publications, London, 6/-), the other is *A. Michel's DIVIDING THE CHURCH* (3/6; special discount for quantities from *The Sword of the Spirit*, 128 Sloane St., London S.W.1). These two books are based on the experience of China and they will teach us how to prevent Africa from becoming another China.

There is a third field of great importance about which we ought also to be well informed, and that is the present position and activity of Communists in Africa. But here, alas, there is little to help us. I have before me a book entitled *COMMUNISME ET MISSIONS*, the report of the Louvain Missiology week of 1957, but its articles on Africa, with the exception

It would be very foolish to identify all intense Nationalist movements in Africa as Communist, even when their leaders use a good deal of Communist jargon and perhaps pay a visit to Moscow (Mr Macmillan can go there as well!). On the other hand, it is absolutely certain that the leaders of international Communism are working to capture Africa at present, even if their biggest immediate effort is being made in the Middle East (in the year 56-57, 450 students left from Syria alone for Communist countries). The Middle East is a bridge leading to Africa, and it is no accident that courses in African languages have recently been started in Russian universities, that a special 'Islamic' Institute has been opened in Prague for African students as a centre of political training, and that from the French Cameroons 80 students are known to have left for Communist countries. All we can do is to presume the worst and take effective counter measures. These are: 1. To make a far greater effort to obtain precise information on Communist activities in Africa. 2. Train lay leaders who can fill the political void which will otherwise be filled by our

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(2) For anyone who wants a really thorough study of Communist doctrine, the massive work of *Fr. Gustav Wetter S.J., DIALECTICAL MATERIALISM* may be confidently recommended. It has 620 pages, has been translated into English from German by Peter Heath, published by Routledge and Kegan Paul, and costs Shs. 52/50.



enemies. Here what we need most is to organise small study groups, and some of the books mentioned above could be, chapter by chapter, very suitable matter for their study. 3. Put our own house ever more thoroughly in order.

Now it is quite clear from RED STAR VERSUS THE CROSS that the instrument the Communists have used in China to divide and destroy the Church is that of nationalism. It was the weak point in our armour, and it was weak precisely because there were legitimate grievances on this score. Missionaries really had failed to give due respect to Chinese things and they really had in many cases treated Chinese Christians and Chinese priests as their inferiors. This rightly upset the Chinese deeply, and it was through working on, and then exaggerating, real grievances that the Communists managed to turn many Chinese Catholics clean against the missionaries in the first place, and

then later start the movement for a fully national church. The only way to make sure that the same thing does not happen here is to see that we have no such weak point in our armour, that there are no grievances to divide us. And here in all honesty it must be said that we have still a long way to go. But if we allow any division of heart to remain among us, Communists and Nationalists will pick upon it with unerring skill and bring us all to disaster.

The two great lessons which China must have for Africa are then unity of spirit among mission workers and constant vigilance based upon accurate knowledge of our enemies. On these two points the Communists themselves can set as an example: they are strong because they are united among themselves and thoroughly well-informed. May they at least teach us to do the same — to know our enemies and love our friends.

ADRIAN HASTINGS.

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**T**HE TRUTH NEEDS A VOICE The most powerful voice is the press. With this efficacious weapon the great and noble conquests on the mission fields are prepared and fought."

POPE PIUS XII

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CUM PERMISSU SUPERIORUM